TOLERATION

Disapprov'd and Condemn'd

BY THE

Authority and convincing Reasons

OF

I. *That Wise and Learned* King James *and his Privy-Councill.* Anno Reg. 2do.

II. *The Honourable Commons Assembled in this present Parliament in their Votes &c.* Febr. 25. 1662.

III. *The Presbyterian Ministers in the City of London met at* Sion-Colledge Decemb. 18. 1645.

IV. *Twenty eminent Divines* (most (if not all) *of them Members of the late* Assembly) *in their Sermons before the two Houses of Parliament on Solemn Occasions.*

Faithfully Collected

By a very Moderate Hand, and humbly Presented to the Serious Consideration of all Dissenting PARTIES.

OXFORD,

Printed by *William Hall*, for *Francis Oxlad* sen:
Anno Dom. 1670.

The Names of those eminent Divines, whose Testimonies are recited, are as followeth *viz.*

Dr. *Cornelius Burgesse.*
Mr. *John Ward.*
Mr. *William Good,*
Mr. *Thomas Thorowgood.*
Mr. *Humphrey Hardwick.*
Mr. *Arthur Salwey.*
Mr. *William Reyner.*
Mr. *Thomas Case.*
Mr. *John Lightfoot.*
Mr. *Thomas Watson.*
Mr. *George Hughes.*
Mr. *Edmund Calamy.*
Mr. *Richard Baxter.*
Mr. *Thomas Horton.*
Mr. *Lazarus Seaman.*
Mr. *Mathew Newcomen.*
Mr. *Richard Vines.*
Mr. *Simeon Ash.*
Mr. *James Cranford.*
Mr. *Thomas Edwards.*

BIBLIOTHECA · BODLEIANA

TOLERATION

Disapprov'd and Condemn'd &c.

Humbly Presented to the serious Consideration of all Dissenting Parties.

My Brethren.

THE Lord Jesus (who knows all our Hearts, and before whose great Tribunall both you and I must one day appeare) is my witness, that the chief designe of my present undertaking is the *Peace* and wellfare of the *Church*, the continuance of the *Gospell*, and the eternall *Salvation* of pretious and immortall *Soules*; I do therefore much hope (though wee are all naturally impatient of opposition) that you will favourably *receive*, and seriously *consider* these *plaine* (yet well meaning) *lines*; which have no other *patronage*, then the *charity* of the *Author*, and the *candor* and piety of those *persons* to whom they are *directed*.

The *solemnity* of this *Preface* as it may raise ~~the~~ your expectations, so it may possibly invite ~~the~~ your cu-

riosity to inquire, *who* or what manner of person I am, that have taken the confidence of so important an Addres.

And though the knowledge of my name would signify little, (I being not so considerable as that it should add any weight to my performance) yet that I may in some sort gratify such obliging *Readers* (as I hope to find you) I shall farther acquaint you, that though *I* am not a person very ambitious to be known) yet upon occasion, I shall either publickly *own* and *vindicate* or (if duly convinc'd) as *publickly* recant my present *opinion:* and (in short) to secure *you* and Apologize for *my selfe* (since concealed names are ever suspitious) I do solemnly protest; that I am no scoffer at *Religion*, nor railer at *true* Piety; that I *love* an honest religious good man (that endeavours to *save* his *soule*, and come to heaven) under what profession soever I find him; that I will pitty and (according to my poor ability) rectify, but never make sport with his errours, and mistakes; and herein I do readily subscribe to the learned L^d *a Verulam, that to turne Religion into a Comedy or Satyr, to search, and rip up wounds with a laughing countenance; to intermix Scripture*

a *Advertisements touching the Church of England, in his Refusc. p.165.*

Scripture, & ſcurrility ſometimes in one ſentence, is a thing very far from the devout reverence of a chriſtian and ſcant beſeeming the honeſt regard of a ſober man, two principal cauſes (ſaith this honourable perſon) *have I ever known of Atheiſm; curious Controverſies, and prophane ſcoffing.* And no leſs do I admire (what I hope you will grant *I* have endeavoured to tranſcribe) that incomparable ſaying of the judicious [b] *Hooker, There will come a time, when three words uttered with Charity and meeknes, ſhall receive a far more bleſſed Reward, then three thouſand volumns written with diſdainfull ſharpnes of Wit.* But, if an irregular *heat* (which I will yet endeavour to ſuppreſs) ſhould ſome little diſplay it ſelfe (it being very difficult to contend *coldly*, and without Affection, about things which wee hold dear and pretious) (and certainly the Peace of the Church is eminently ſuch) if *Paſſion*, and *Intereſt* ſhould obtrude themſelves under the notion of zeale (which God knows, is no leſs the common then fatal miſtake in the management of our Controverſies) I do then humbly beg of you, that you would ſeriouſly conſider the following Words of the fore-cited *good man*, that, *the manner of mens writings muſt not alienate our hearts from the*

[b] *The Preface to his Eccl: Pol. Sect. 2.*

the Truth, if it appear they have the Truth.

Having now (as far as 'tis judg'd convenient) given you an account of the Author, 'twill in all likelihood be next demanded (since this Subject hath been of late so fully, and as some think unanswerably discust) what convincing Reasons I have to trouble, either my Brethren to read, or my self to write, so common, and (whilest propoſals are on foot) so unwelcome a discourse.

Really (my Brethren) did I not fear, that such frequent protestations might seem too affected; or that *Conscience* and *Reality*, might be mistaken for *humour* and *designe*; I would once more call the searcher of all Hearts to witness; that I am so far from a persecuting spirit (the usuall *brand* we bestow upon our Adversaries) that some Months since I had so favourable an opinion of *Indulgence*, *Convenience*, or *Toleration*, that I little thought I should *now* appear an obstructer of so much *desir'd*, and (as I then apprehended) so blessed a work.

I am confident you are very forward to know the Reason of so sudden, and unexpected a change; tis therefore (omitting all farther prefacing) in short thus.

Being

Being desirous to informe my self in the *Nature* and *extent* of *Toleration* which I observed (in such variety of *methods*, by such different *Parties*) so zealously promoted, (and that under no less *titles* then *Liberty of Conscience*, the great Interest of all Kingdomes, and States, and particularly of England) in order to a more full satisfaction (not omitting my hearty *Prayers* to the *Father* of *Lights*, from *whom* cometh every *good* and *perfect* gift, and who hath promised to give *Wisdome*, *Counsell*, and *direction* to him that asketh) I procur'd, and perus'd some of the most considerable *Tracts* and Pamphlets (*pro* and *con*) that have handled this Subject; and I must *ingeniously* confess (though I was not perfectly convinc'd yet) I did at first very much favour (whom I do *yet* no les *pitty*) the dissenting *Party*, and really it seem'd so plausible (since every man must answer for his *own* works) that every man should have the *Liberty* of his *own* opinion; and the name of *Conscience* is so *sacred*; that I durst not but make a *pause*, before I had pass'd a *judgement* upon such honest pretences. And (to make you my Confessors) I was not little affected with some *resentments* of a late ingenious

ous Writer, his words are these.

c Propos: for the safety of King and Kingdome. Pag. 10.

c *There are a company of People about us in the Country of Different perswasions, who meet sometimes many hundreds together, that our Justices have been in perplexity what to do. The most of them (for ought I perceive) are certainly inoffensive persons; and they have really no more against them, then* Pliny *against the Christians of old, when he sent to* Trajan *about them, that is, only that they meet, and Preach, and Pray together, and if that excellent* Prince *was asham'd after this report he gave him of them in his Epistle, to have those good men sought out any more unto punishment, I cannot but favour their inclinations, which are averse from the like Inquisition. I profess to God it is such an ungentleman like thing (me thinks) to trouble ones Neighbours, that I should be glad to rid modest men of that worke. It were better all these Acts suffered at once a due and Christian regulation, than we should be still put upon this untoward dragging innocent Folk's thus to Prison, for doing nothing in earnest, but endeavouring to save their soules, in the name of God take you your Psalter, and let them say their* Prayers *as they will.*

This, together with some other reflections drawne from the great Love of Christ to *us* (which

(which therefore by way of *gratitude* wee are to *acknowledge* by ſuitable *Acts* of Love, pitty, and *indulgence* to our poore Brethren) did very much *move* mee: the words of my Author are theſe. P. 72.

There is a perſon I hope you would do a kindneſſe for with all your heart, and you have Reaſon, it is for your deare Lord that bought you, and there is nothing in the world you can do I am perſwaded that he will take ſo kindly from you at this time, as to be pittifull to his Servants, who are diſtreſſed about your Acts in point of Conſcience, and who the more deſpiſed they are and like unto their Lord, the fitter Subjects they are for your compaſſion, and a little after--- *if you had no need of mercy from God it were tolerable then for you to be extreame towards others.*

I hope this candid confeſſion of my weakneſſe (if yet it be a weakeneſſe to acknowledge my errours) ſhall not ſo far prejudice my Reader, as to hinder his acceptance of my following Reaſons, if it appeare that they are really ſuch (*i.e.*) *rationall* and convincing, to giue you therefore my Thoughts in order my firſt reflection was this;

That though this *Toleration* whilſt conſidered in the *notion*, and as it were in the *Idea*, do carry

with it a great deal of outward glory and luſtre, filling the hearts of men with expectations of much happineſſe to enſue (and no wonder if it be *therefore* entertain'd with generall applauſe eſpecially of the vulgar ſort) yet when wee come ad *practicandum*, to conſider how this notion may beſt be made *practicall* and put in *execution*, wee ſhall then meet with ſuch impediments, and inconveniences as ſhall render the performance (to ſay no worſe) very far ſhort of promiſe, and expectation. And for my owne part (ſubmitting ſtill to better judgements) I do find it ſo *unintelligible* and *unpracticable*, that however it is pretended (and that very highly) by others, yet in *my* apprehenſion (and indeed the proceſſe of the *World* ſheweth no leſſe) *'tis only a Thing for weaker Parties to talke on.*

For (to remind you *onely* of what others have more fully diſcuſs'd) if a *Toleration* muſt be admitted, then either *Univerſall* and *unlimited* (ſuch as may comprehend even the Papiſts themſelves) or elſe Particular, (*i.e.*) limited to ſome peculiar Perſons or Parties.

As to the firſt, 'tis ſo perfectly wild and extravagant that (in the judgement of all ſober Prote-

(Proteſtants) it rather deſerves an exploſive ſcorn then a ſerious confutation.

For the ſecond, *viz:* a particular and *limited*, unleſſe (which ſeemes the likelyeſt way to bring the worke to ſome *Iſſue*) the diſſenting Parties (who are many and of different perſwaſions) would clearly and diſtinctly acquaint the world (in ſome publicke *Writing* unanimouſly own'd) who they are that ſhall be indulg'd, and upon *what* conditions, we are yet never the nearer.

They give us indeed (by way of Reſolution) ſome generall expreſſions: but theſe then are of ſo *doubtfull*, (I had almoſt ſaid impoſſible) interpretation; that I appeal to any rationall man (all prejudice and intereſt lay'd aſide) whether ſuch uncertainty's can be *layd* as a ſufficient *Foundation*, on which to *raiſe* ſo conſiderable a *ſtructure* as the Peace of the Church, and Proſperity of the Nation.

For whilſt they tell us of *Reformed Religion to be ſettled in its due Latitude*, and yet never acquaint us what we are to underſtand by this *due Latitude*, what is the full extent, and meaning of the *Word*: whilſt they *propoſe, that the Parties comprehended in their eſtabliſhment ſhall be of impor-*

Diſc. of Relig. Title pag.

Diſc. of Rel. Par. 1. p. 18.

tance in the Publicke Intereſt, and of Principles congruoſe to ſuch ſtated Order in the Church, as the ſtability of the Commonwealth requires: and yet never informe us what theſe *important Intereſts*, and *congruouſe Principles* are; what other is it, but to trifle us with *Ambiguities* and amuſements? to trouble both themſelves and others, in thus fiercely contending for a *Toleration* in no body know's What, and to be granted to no body know's Whom.

I have given you a reflection, which if duely improv'd by ſome happyer Pen, might poſſibly, appeare of more difficult reſolution, then your preſent *Sentiments* (occaſion'd by the meaneneſſe of its delivery) may invite you to apprehend.

However, I am ſure (as to mee) it hath been of ſufficient moment,, to *reviſe* my former Thoughts; and to ſhew leſſe *kindneſſe* to your preſent Toleration, towards which I have beene (very lately) more warmely affected.

But (to come yet cloſer to my intendment) that which did more *fully* (and if I miſtake not unanſwerably) convince mee, was the peruſall of ſeverall Sermons preached by ſome of our

our late eminent Divines (before the two Houſes of Parliament) on ſolemn occaſions, for I muſt not omit to tell you; that having heard thoſe Diſcourſes much commended (as being delivered by ſuch famous Preachers; before ſuch as were reputed ſo wiſe and judicious Auditors as the *Lords*, and *Commons*, and therefore without doubt did containe ſomewhat extraordinary) I procured a good number of them (about an hundred) and as my other occaſions would permit, not without much expectation ſet my ſelfe to the reading of them.

And indeed (that I may be faithfull to the memory of thoſe Perſons) I muſt acknowledge both to *you* and the world, I received no bad returne of my labours, for I found (which is cheifely to my preſent purpoſe to obſerve) This point of *Toleration* ſo excellently, and fully diſcuſſed, though *obiter* onely and as it were *by* the *by*, that no tract *ex inſtituto* (and there are ſome very ingenioufe) could ever afford mee the like ſatisfaction.

Now that this may not be *gratis and precario dictum*, I ſhall very *faithfully* lay down their *own* Reaſons in their *own* words, and then leave it to *you* and all men to conſider; Whether it be

not (morally at leaſt) impoſſible that ſo many *excellently learned*, & eminent Divines ſhould ſo frequently, (and that with ſuch vehemency of zeale) oppoſe the very *name* of Toleration (& which is yet more obſervable, that thoſe very *Sermons* in which theſe invectives are contained, ſhould not onely receive the *Thankes* of the two Houſes, but by their eſpeciall order, be likewiſe made *Publick*) were there not ſome ſecret *Danger in* the *Thing*, which either the *Intereſt*, or *Security* of the preſent *Age*, will not *now* ſuffer us to *apprehend*.

I ſpeake as unto wiſe men, Judge ye what I ſay.

Dr. *Cornelius Burgeſſe.*
Mr. *John Ward.*
Mr. *William Good,*
Mr. *Thomas Thorowgood.*
Mr. *Humphrey Hardwick.*
Mr. *Arthur Salwey.*
Mr. *William Reyner.*
Mr. *Thomas Caſe.*
Mr. *John Lightfoot.*
Mr. *Thomas Watſon.*
Mr. *George Hughes.*
Mr. *Edmund Calamy.*
Mr. *Richard Baxter.*
Mr. *Thomas Horton.*
Mr. *Lazarus Seaman.*
Mr. *Mathew Newcomen.*
Mr. *Richard Vines.*
Mr. *Simeon Aſh.*
Mr. *James Cranford.*
Mr. *Thomas Edwards.*

The Teſtimonies of the fore-mentioned *Divines againſt Toleration.*

'GIve me leave, I beſeech you, to ſpeak freely to you; I will do it humbly too.

At your firſt ſitting downe, you expreſſed many brave and noble reſolutions, of giving Gods buſineſs the precedency of all other your Affairs: and your beginnings promiſed much. Howbeit, I know not how it comes to paſs, but ſo it is, that Gods work lies yet undone. Matters of Religion lie a bleeding; all Goverment and Diſcipline of the Church is laid in her Grave, and all putredinous vermine of bold *Schiſmaticks* and frantick Sectaries glory in her aſhes, making her fall, their own riſeing to mount our Pulpits, to offer ſtrange fire, to expell the graveſt, ableſt, and moſt eminent Miniſters in the Kingdome; (if not out of their Pulpits yet) out of the hearts of their People, as a company of weak men, *formaliſts*, *time-ſervers*, no Miniſters of Chriſt, but *Limbs of Antichriſt*, having no calling except from the Devill; and to forſake our Aſſemblies as Babyloniſh and *Antichriſtian*; ſo as in ſhort time they will not leave us the face of a Church. And yet *No Courſe is taken to ſuppres their fury & to reduce thẽ to Order*, which (as things now ſtand) will never be, till you put your hands to the Cure. I beſeech you therefore, in the Name of that great God, whom you ſerve, and who hath hitherto bleſt you, and for the Peace and proſperitie of this Church and Kingdome, to reſume and purſue

Dr. Corn. Burgeſſe Serm. before the houſe of Commons Novemb. 5. 1641. p. 60. Lond. print. ted for C. Meredith at the Crane in St Pauls Church yard. 1641.

P. 63.

'purſue your firſt thoughts of ſetting up God and his or-
'dinances, as becomes you in a regular way ----- that
P. 64. 'our Church and the Government thereof may be no lon-
'ger laid waſte, and expoſed to Confuſion, under the
'plauſible pretence of *Not forceing mens Conſciences*. To
'put all men into a courſe of *Order* and Uniformity, in
'Gods way, is not to force the Conſcience; but to ſet up
'God in his due place, and to bring all his people into the
'paths of righteouſneſſe and life.

Serm: before the Commons at a publick Faſt March 30 1642. p. 35.

Be there none of you that foreſee the fatall miſchiefes
'of leaveing all men to their liberties in the things of God
'and yet want hearts to uſe your Skill and intereſt, to
'make haſt to ſettle matters of Religion, leaſt you come
'too late with a Remedy when the diſeaſe is growne in-
'curable, and the Kingdome growne to that paſſe (as
'the grave Hiſtorian noted of old Rome) that it can neither
'beare the malady, nor endure the Cure. Do you not ſee
P. 46. 'or hear dayly of the diſorders, ſects, rents, and Schiſmes
'that every where bud forth already, and threaten all Or-
'der, Unitie, and Governments: give the water but a
'paſſage without ſpeedy makeing up the Banks, and you
'Know how ſome whole Seas will breake in upon us, and
'render all irrecoverable and incurable. If one difficulty
'occurre to day, it will be doubled, yea multiplied to
'morrow. There is no *Hydra* ſo fertile of heads, as Errour
'and ſchiſme grown to ſome ſtrength and maturity, it will
Serm: before the Commons at a publick Faſt April 30. 1645. p. 5. & 52.
'aske you but a ſhort time of *Connivences* afterwards: there
'will be no curbing nor ſhameing of it. Nothing is ſo con-
'fident as ignorance, impudent as falſhood, and catching
'as Errous.

'Take heed of thoſe ſpirits of Errour, who with faire
'(ſpecious, pargetted, gloeing words) ſeeke to make
'mer-

'merchandize of you, beguiling unstable soules. Beware
'of those compliances with, and indulgences to all sorts of
'Sects and Schismes now pleaded for, both by word and
'writeing, as it were a part of Christs Legacy, and his
'Peoples Liberty to be of what Religion they will; to be
'tolerated in any opinions never so erroneous and perni-
'cious (untill further light:) that it is the Magistrates du-
'ty to protect them in that liberty; and that the contrary
'thereunto is to persecute Christ.

'Hath God inserted this as one maine branch of his
'Grand covenant with his People under the Gospell, I
'will give thē one heart & one way that they may fear me
'for ever, * that is, that they may all call upon the name *Jer.32.39.*
'of the Lord to serve him with one consent? Zeph 3. 9.
'Did Christ ascend up on high and give gifts unto men
'and gave some Apostles, some Prophets, and some E-
'vangelists; and some Pastors and Teachers, for the perfect-
'ing of the Saints, for the worke of the Ministery, for the
'edifying of the body of Christ, till wee all come, εἰς τὴν
'ἑνότητα τῆς πίστεως, into the unity of the faith; and, is it Per-
'secution, and Antichristianisme to engage all to *Vnity*
'and *Vniformity*? Doth Paul bid the Philippians to be-
'ware of the Concision? Phil: 3. 2. Doth he beseech the Ro-
'mans to marke those which cause divisions and offences,
'contrary to the doctrine which they had learned, and to
'avoid them; and that upon this ground, that they who
'are such, serve not the Lord Iesus, but their own bellies,
'however by good words and fair speeches they deceive
'the hearts of the simple? Rom: 16. 17. Doth he
'writing to the Galatians, wish, I would they were even
'cut off that trouble you, Gal: 5. 12. And is it such an
'hainous offence now, for the faithfull Servants of Christ,

And yet the Author of Libert. of Consc. (p. 32.) tels us that this Text is little to the purpose.

'to adviſe you to the ſame courſe? O Heavens? be aſto-
'niſhed at this; and bluſh for the ignorance of ſome, and
'impudence of others, that dare ſo boldly preſſe for ſuch
'a *Toleration* which none but vaine deſtructive thoughts of
'carnall men can look upon, without indignation and hor-
'ror.

'Beware how you hearken to theſe Empiricks and *Sy-*
'rens, who ſeeke to charme the world into a deep ſleepe,
'by preſenting their confidence of a neceſſity of comply-
'ing with all ſorts of *Sectaries*, yea of truſting the *Sword*
'in their hands, and to defer the ſettling of matters of Re-
'ligion during the war, for feare of looſing the *Godly*
'Party (as too many proudly ſtile themſelves, by way of
'difference from all that are not of their opinions and
'ways) what is this but to teach God a new forme of
'Politicks, to proclaime, that it is not alwaies ſafe to
'hold out the truth of the Goſpell, and to command all
'men to embrace it, but much ſafer to halt between two
'opinions? Belike *Joſiah* went beyond his bounds, when
'after himſelf had ſworn a ſolemn Covenant to the Lord,
'he made all *Judah* and *Benjamin* to ſtand to it, and
'made all that were preſent in Iſrael to ſerve the Lord
'their God. 2 *Chron:* 34. 32, 33. and *Aſa* much more,
'when he drew all the people into a Covenant, That
'whoſoever would not ſeek the Lord God of Iſrael,
'ſhould be put to death, whether ſmall or great, man
'or woman 2 *Chron.* 15. 13. b But the ample and tran-
'ſcendent Commendations which the Lord gives unto
'theſe pious Kings, eſpecially in reference to their ſince-
'rity, and zeale in reforming and ſetling of Religion in one
'*Vniforme* way, may ſufficiently warrant and encourage all
'Religious Magiſtrates, to take care that all under their
'Govern-

b *The Author of Lib. of Conſ. p. 28. aſſures us the contrary when he tells us that What was done by the Kings of Iſrael & Judah cannot be reaſonably made a rule to Magiſtrats now under the Goſpell.*

'Government, ſhould all ſerve the Lord *with one ſhoulder*;
'this being not a Tyranny over men, but the Priviledge
'of the Goſpell. Beware yet, at laſt, of that thought,
'that *it is not yet time to build the Lords houſe* Judah paid dear
'for this, as I have heretofore ſhew'd you at large, on
'Pſalm: 76. 10. and in my former *Sermon* on this Text;
'and therefore ſhall ſpare my ſelfe and you, the paines of
'inlarging at the preſent. Settle this in your hearts; Gods
'Truth, the true Worſhip and Diſcipline of Chriſt, ſet
'up and eſtabliſhed in one Uniforme way, never preju-
'diced any Nation or State (where it had free paſſage) in
'the leaſt degree, but hath ever been their ſafety, happi-
'neſſe, and honour. It is Errour (how much ſoever cry-
'ed up) not truth, (how much ſoever cryed downe and
'blaſphemed) that makes and foments rents and factions.
'*Honourable and beloved*, yet another word of Exhortation
'to judge for God, and as God judgeth. 1. for God.
'There are matters of God, as well as matters of the King
'or Kingdome; the care whereof muſt be upon you as
'well as upon us; his Church, his Kingdome, his Citty,
'his houſe, his People, his Spouſe, his Children, his body
'ye as nurſing Fathers, muſt tender the good and wellfare
'of them, that they may find harbour, and protection,
'enjoy their juſt Priviledges, and Liberties, where-
'with Chriſt had made them free: not ſuch licentiouſe-
'neſſe as is abus'd for a Cloake of naughtineſſe. Ye muſt
'ſee to order and Unity amongſt them, that there be no
'rents and ſchiſmes; ſurely our Saviour that aſcended into
'heaven, and gave gifts to men, ſome, Apoſtles &c: that
'wee might all meet in the Unitie of faith; and hath
'divers times, and after ſundry manners, given that very
'thing in charge to his miniſters, would not have the
Magiſtrates

Mr. John Ward of Ipſwich in his Serm: before the Commons March 26. 1645 p. 49. Lond. printed for C. Meredith. 1645.

'Magiſtrate left at large from providing, and endeavour-
'ing, that ſpeakeing or following the truth in love, wee
'may grow up, makeing increaſe by edifying our ſelves
'and one another in Love.

'Ye muſt doe that, which we are to pray that ye
'doe *viz:* Take a Courſe that Chriſtians may live in
'a Peaceable and quiet life in Godlineſſe and honeſty,
'not in ſtriſe and contention.

'There is --- his name, it may not be blaſphemed,
'diſhonoured. This day, it muſt be ſanctified.

'This Goſpell. Ye have Authority, and it is your duty
'to provide that it be duely preached: That it be truly
P. 50. 'taught: not blended, adulterated, made another Goſpell.
'This worſhip; it muſt not be corrupted by Idolatry, ſu-
'perſtitions *Innovations*, leſt God be worſhipped in vaine
'while they teach for Doctrines the Commandments of
'men. This Miniſtrie; it ought to be purged, planted,
'lights ſet up in every bowle of the Candleſtick, encou-
'raged, maintained, and abetted in the work of the
'Lord.

'This ſacraments; it is your honour as your duty to ſee
'that they be kept pure in the celebration & miniſtration
'of them. There is a booker caſe for it. Num. 9. 7.
'There were certaine men &c: but if this be not full, the
'Preſidents. 2 Chron: ch: 15. ch: 30. and ch: 35 will
'rule the Caſe for the Civill Magiſtrate, and make out
'this: That where the Doctrine and Diſcipline of the
'Church doth not, or cannot prevaile, the Magiſtrate
'muſt interpoſe his Coercive Power for reſtraint and re-
'medy. ---- in a word: God hath many things amongſt us
'that muſt be protected and maintain'd; and the matters
'of God have many adverſaries which muſt be watched,
'and

'and ſuppreſſed; for ye beare not the ſword in vaine, ye
'are Gods Miniſters attending continually upon this very
'thing. Magiſtrates and Miniſters have (as ye ſee) one
'common ſtyle of office; that ye in the place, and we in
'our function and order, ſhould mind and promove the
'things of God; ye by the ſword, and we by the word; you
'are keepers of both Tables, the firſt and great command-
'ment, as well as the ſecond that is like unto it, both
'come ſometimes as occaſion is, under your cognizance. P. 51.
'And ye know what a brand ſticks to this day upon *Gallio* (a) (though an Heathen Magiſtrate) that he cared not for
'the matters of the Law and Worſhip, (according to the
'Law) when queſtion was brought; no, though there were
'inſurrections and tumults upon that occaſion: and for
'Gamaliels counſell, Refrain from theſe men and let them
'alone: for if this counſell or this work, be of men, it
'will come to nought; but if it be of God, ye cannot over-
'throw it, leſt haply ye be found even to fight againſt
'God. (a) though it be found within the Bible, yet it is not
'of like Authority with one of *Solomons* proverbs or
'maximes of Policy: it hath no otherwiſe the approba-
'tion of God for good, then the deſigne of Pharaoh, or
'the craſty counſell of *Achitophell*, which are alſo recorded
'in the ſcripture: it will not conſiſt with other rules of the
'Word, and it hath been condemned as unſound, and
'unſafe by many godly wiſe men; wee have more ſure
'words of ſcripture, out of which we draw the doctrine of
'the Magiſtrates power and duty in the matters of God
'and Religion, then the looſe ſpeech of ſuch a Neutraliſt
'and time ſerving Politician as *Gamaliel* was. Go on there-
'fore, I beſeech you as you began; take us the little foxes
'as well as the ravening wolves; Theſe be they who ſepe-
'rate

(a) *If this be true the Auth: of the Prop. for King and Kiugdome ſhewd more zeale then knowledge, when having mentioned the Counſell of Gamaliel he thus addes. I wiſh to the Lord, the great Miniſters of our ſtate would be content to be no wiſer men then Gamaliel.* P. 35. p. 26.

'rate themſelves, ſenſuall, not having the ſpirit. They 'Boaſt indeed (much) of the ſpirit, but they manifeſtly 'do the works of the fleſh. They plead for liberty, but it 'is licentiouſneſſe. *Liberty of Conſcience* they terme it, but 'it is Liberty of practiſe, that every man may do what is 'good and right in his own eyes: they pretend to nothing 'but Piety and Godlineſſe, and ſeem as if they would be 'content if they might but have a bare ſubſiſtence in the 'profeſſion of it. So did the Jeſuites to learning, when they 'firſt appeared upon the Stage, but when they had once 'inſinuated themſelves into the good Opinion of Princes 'and States, how well they anſwered the expectations, 'and requited the kindneſſe of thoſe who nurſed them up, 'all the Chriſtian world ſees and feels to their coſt at this 'day. They aske but *Connivence and Toleration*, but if they 'once meet in a confluence, and find themſelves ſtrong 'enough to run in a ſtreame; let but a damme be Pitcht 'down to reſtraine or oppoſe their madneſſe, or men fol-'low not on, to indulge and gratify their humour, it would 'ſoon appeare, whether or no they rage and ſwell and 'get over, or bear down afore them all that ſhould ſtand in 'their way. They did ſeem a while to cry up the *Order* of '*Parliaments* and of the *Civil Magiſtrate*, and have their 'perſons in admiration, but meerly for advantage, that ſo 'they may get above all Eccleſiaſtical Authority; & when 'they are once up to their height, what they will do with 'the Ladder, they hope to climbe and aſcend by, is not 'hard to conjecture; they reckon themſelves the Wheat in 'the field, and when once they are ripe, they will eaſily 'be content to have all that threſhed of, by which they re-'ceived their growth. Ye have heard of the fable of the 'Snake and the Countryman that brought it unto the fire

'I

'I ſhall not need to apply it, already they begin to re-
'move the old land markes and Straiten their bounds,
'theydeny their claime up to an high water marke, and
'make their bankes, and incloſe for themſelves to the ve-
'ry channell ſide: But whether it be holden fit or ſeaſona-
'ble that theſe *Libertines* be decried; for my part, I cannot
'yet diſcover by any activeneſſe toſuppreſſe them: onely
'ſeeing the evill and foreſeeing the miſcheife, I have given
'the warning, that at leaſt I may deliver mine own ſoule.
'I pray God the remedy be not deferred till it be to late
'and ye be driven to play and after-game to an extreame
'hazard and diſadvantage.

'I doubt not but your Soules abhorre that bloody Te-
'net to the ſoules of men, That it is the duty of the Ma-
'giſtrate to Tolerate all Religions. You have carryed out
'the Duſt behind the door and this Opinion will bring all
'the mire in the ſtreets into the houſe of God againe.
'*Cambyſes* had a luſt to marry his ſiſter, and his Counſel-
'lors told him, there was no law whereby to do it: But with
'all they told him there was a law that the Kings of Perſia
'might do what he liſt, and by this he might marry his
'Siſter. What is it that ſhall be unlawfull, if this be law-
'full for every man to make a Law and Religion for him-
'ſelfe?

Mr *William Good Serm: before the Comm: March* 26. 1645. *p.* 36. Lond. *printed for C. Meredith* 1645.

'Put ſome ſtop by your Authority to the growth of
'Errours, that are deſtructive, to the power of Godlineſſe
'and let not this ſuſpend your ſanction, becauſe ſome that
'broach them pretend to *Godlineſſe* an enemy the more
'like he is to a freind, the more dangerous.

'The third Uſe of Confutation; it is of the Remon-

M. *Thomas Thorowgood Serm: before the Commons at a ſolemn faſt Dec. 25. 1644. p. 10. his Text* Phil. 4. *v. 5. Let your moderation be known unto all men. Lond. printed for Chr. Meredith 1645.*

'ſtrants, [a]Arminians & Socinians, who endeavour from my
'Text, to get countenance for that Babyloniſh Errour, the
'allowance of all opinions, as if becauſe the Apoſtle ſaith,
'Let your moderation be known unto all men; therefore
'all mens conceits muſt bee born with in Reli-
'gion, and every one ſuffered in what he ſuppoſeth to
'be truth: it is a cunning and couſening deviſe, that ſtrikes
'in with corrupt nature; but becauſe it offers violence to
'my Text, I cannot be true to it, or you, if ſome-
'what be not added by way of vindication; and it
'ſhall be in theſe ſixe particulars. Firſt, is it probable
'that our Apoſtle, who elſwhere, almoſt every where, is
'ſo zealous for Unity againſt Schiſmes, ſhould in any ſort
'Tolerate them, and ſo voluntarily open a wide doore for
'diviſion? in this very Epiſtle he writes for Peace even
'paſſionately but with mighty power, *Phil.* 2. 1. 2.
'If there be any conſolation in Chriſt, if any comfort
'of Love, if any fellowſhip of the ſpirit, if any bowells
'and mercies, fulfill ye my joy, that ye be like-minded,
'haveing the ſame Love, being of one accord, and of one
'mind. And in the next Chap. 3. 16. ---- Let us walk by
'the ſame Rule, let us mind the ſame thing: expreſſions
'different from all licentious Tolerations: the ſame A-
'poſtle abounds in ſerious Dehortations from Schiſmes
'and diſſentions, *Rom.* 13. 12. 16. 17. and as carnall.
'1 *Cor.* 3. 3. and in other places: And he doth very of-
'ten exhort with earneſt words and arguments, not only
'that we be like-minded, *Rom:* 15. 6. *Phil.* 2. 2. and of
'one mind, 2 *Cor.* 13. 12. but of the ſame mind, 1 *Cor.* 10.
'10. joyned, yea joynted together in the ſame mind, and
'in the ſame judgement: And is here the leaſt approbati-
'on of that multiplying Doctrine? neither will that ex-
'cuſe,

[a] *Sure this Gentleman is miſtaken, I alwaies thought Remonſtrants and Arminians had been the ſame.*

'cuſe, ſo long as they all breath Chriſt, tend to the ad-
'vancement of Chriſt; it matters not: but let *S. Paul* an-
'ſwer this Objection alſo, is *Chriſt* divided? 1 *Cor*: 1.
'13. Conſider it well, and ſeaſon your conſideration with
'that of our Maſter Chriſt himſelfe, *Mar*. 9.50. Have ſalt
'in your ſelves, and have Peace one with another: If we
'were preſerved by humility from the corruptions of ſelf-
'opinion, it would be no hard matter to embrace u-
'nity.

'Secondly, ſuch allowance would prove deſtructive to
'holineſſe both Perſonall and Domeſticall; *Omnis Religio*
'*& nulla Religio*, would ſoone be the ſame: Suppoſe
'the husband of one opinion, the wife of another, the
'Children, it may be, of one or two other, and the Ser-
'vants of as many more; what ſhall the Maſter of the
'houſe do here? how performe the family duties? diver-
'ſity of Opinions, like ſo many hatchets interrupting their
'prayers, 1 *Pet*: 3. 7. chopping all devotion and piety in
'pieces: as the Duke of Wittenberge was wont to ſay,
'New Garments introduce new manners, new manners
'bring in new men, and new men thruſt out the old; ſo
'Opinions ſuffered will devour the old; and the *Toleration*
'of every Religion will deſtroy all Religion: and in conclu-
'ſion leave no Religion at all.

'Thirdly, this Liberty is inconſiſtent with civill tranquility;
'the bleeding condition of our own nation at preſent, is a
'living, almoſt a dying witneſſe of this: and if that one Re-
'ligion of Popery, ſo tolerated as it was, hath brought in
'upon us ſo many deſtructions; what will that multiplica-
'tion do, but haſten deſolation without recovery? for eve-
'ry part would endeavour to ſupport it ſelfe, to the pre-
'judice of the reſt; *et dum de Religione certatum eſt Regio*,

'*dum de cælo terra amissa*, as it was said long since.

'Fourthly, the late *Bishops* of *Ireland* may put this Li-
'berty to silence and shame; for when not long since a *To-*
'*leration* of Popery in that Kingdome was proposed they
'said, To give the Papists a *Toleration* is a grievouse sin,
'and will make us accessary to all their Abominations
'and the perdition also of seduced soules.

a) *Defence of Prop. p. 20. highly commends this judgement of the wise Emperour Solyman, and is sorry that his Adversary is of another humour.*

'Fiftly, this may be currant Doctrine amongst the Turks
'and [a] the grand seignior told his Musti, that is, his chiefe
'Preist, As a Garden is beautified with variety of flowers,
'so his Empire would be adorned with diversities of Re-
'ligion: let such *Toleration* find allowance in the Turk's
'Paradise; it shall never, I trust, be planted in the Para-
'dise of God

'Sixthly, Wee have undertaken all in the Nationall
'Covenant, the establishment of *Uniformity*, and how can
'that stand with this *Omniformitie* indeed *Nulliformity*, I
'understand not: it was a prodigiouse thing in the dayes of
'*Jeremiah* the *Prophet*, *Jer.* 2.28. according to the Num-
'ber of thy Cities, are thy Gods, *O Judah*: here would
'soone appeare another kind of multiplying and increase;
'but though this fancy be never so plausible, Divine pro-
'vidence hath shut it out of our campe by our Covenant,
'a thing pleaseing to God and profitable to the King-
'domes, by which there is, and through Gods blessing
'may be the most famous blow given to the whore of Ba-
'bylon, and her Bastard Impes that ever yet was now to
'have this sticke amongst us, or laid aside, whilst Malig-
'nants and Sectaries live in our Bosome blessing and in se-
'cret applauding themselves that they have neither taken
'this, nor any of your former protestations This is our case
'and I appeale to wiser judgements, whether this may

M. *Humph. Hardwick Ser. before the Comm: June 26. 1644. p. 43. Lond. printed for Chr.*

not

not be the way to leſſen the honour and Authority of the high court of Parliament. Conſider I beſeech you (*Worthy Chriſtians*) that the vowes of God are upon you, you ‘have abjur'd Neutralitie in your late ſolemne Covenant, ‘far be it from any of you to glory in a luke warm indif‘ference, as if it were a piece of ſingular Policy: you have ‘with your Tongues renounced this Neutrality as deteſta‘ble. Follow the Lord in promoting a Nationall Reforma‘tion you have an admirable Patterne the zealous Pro‘phet *Elijah*; I wiſh from my ſoule that a double portion ‘of his ſpirit, may be given unto you, that you may act ‘in his power and ſpirit. *Elijah* oppos'd Idolatry and ‘Oppreſſion ſo do ye down with *Baals Altars*, down with ‘*Baals Prieſts*; do not (I beſeech you) conſent unto a *To*‘*leration* of *Baals* Worſhip in this Kingdome upon any ‘Politicke conſideration whatſoever ---- Give me leave ‘to be your humble Remembrancer, the mouths of your ‘Adverſaries are opened againſt you; the hearts of your ‘true freinds are griev'd, that ſo *a* many delinquents are in ‘Priſon, and yet but very few of them brought to their ‘tryall. Ye cannot preach, nor pray them *c* down direct‘ly, and immediately --- well, that which the *Word* can‘not do the the *Sword* ſhall; that which the water cannot ‘waſh out the fire will burne out, unto this particular the ‘Apoſtle apply's this very *d* Text in part namely concern‘ing the ſhakeing of the heavens &c: an Earthquake (as ‘wee have heard) was appointed to ſhake down the Ce‘remoniall ordinances; now if this were neceſſary for the ‘abolition of that divine Worſhip, which had ſometimes ‘been by Gods own holy Inſtitution, how much more ‘ſhall that which hath beene of human Invention (yea the ‘very fumes and fogs of the bottomleſſe Pit) to Gods in‘finite

M. Arthur Salwey before the Com: Octob: 25. 1643. p. 19. Lond. Printed for Chr. Meredith. 1644.

a) Arch-Biſhops, Biſhops, Deans Chapters. &c.

b) Honeſt Royaliſts.

M. William Reyner before the Com. Aug. 28. 1644. p. 12.

c) Errours & Hereſie.

d) Haggai 2.6,7. Lond Printed for Sam: Enderby 1644.

'finite displeasure and dishonour, be tumbled down with 'violence, and vengeance to hell, from whence it 'came.

Mr. *Thomas Case Serm: before the Comm: May 26. 1647. p. 33. Lond printed for LukeFawne at the Parrot in Pauls Church yard. 1647.*

'There is a word of Exhortation behind, and I beseech 'you suffer it.

'First, to you *Honourable and noble Patriots*, who are 'called to be Reformers and healers of a poore broken 'Kingdom. Doth not indeed the punishing and suppressing 'of spirituall whoredomes against God, Idolatrie, Heresie, 'Blasphemie, and the rest: doth it not belong unto you, 'as well as the punishing bodily whoredomes, theft, mur-'der &c:? doth it indeed belong to you onely to looke to 'the civill peace, and to let Religion, and truth, and the 'worship of God stand or fall to their own master? 'fight God, fight Divell, fight Christ, fight Antichrist; 'catch that catch can; you have nothing to do but to stand 'by and looke on! say so then; speake out, publish it in 'your Declarations to the world, and let the People of 'England know, that it is the right and liberty, to which 'the Subjects of England are borne, that every man hold 'what he please, and publish, and preach what he holds: 'that it is the birth-right (as some would have it) of the 'free borne people of England, Every man to worship 'God according to his own Conscience; and to be of what 'Religion his own Conscience shall dictate: do so, and see '(Fathers and Brethren) how long your Civill peace will 'secure you when Religion is destroyed; how long it will 'be ere your civill peace be turned into civill war! for no 'doubt if this once be granted them, but they may in good 'time come to know also (there be them that are instruct-'ing them, evē in these principles too) that it is their birth-'right to be freed from the power of Parliaments, and

'from

'from the power of Kings; *and to take up armes against* 'both, *when they ſhall not vote and act according to their hu-* 'mours. Liberty of Conſcience (falſly ſo called) may in 'good time, improve it ſelfe into liberty of Eſtates, and 'liberty of Houſes, and liberty of wives, and in a word 'liberty of perdition of ſoules and bodies.

'Right Honourable and worthy Gentlemen: I cannot 'ſtand to diſpute, this only would I know of you; are I- 'dolaters, and Hereticks, and Blaſphemers, and Seducers, 'are they evill doers? if ſo, then look to your charge. '*Rom.* 13. 3, 4. *Rulers* muſt be *a Terror to evill Doers*, 'unles ye mean *to bear the ſword in vaine*. And if you will, 'God will not; and if God take the Sword into his own 'hand once, (as he ſeems to be a doing of it) he will 'ſmite to purpoſe; he will execute vengeance throughly: 'both upon the evill doers, and upon you that have not 'been a Terrour to them. Oh therefore up and be doing, 'that ye may deliver the Kingdome out of the hand 'of the Lord; for it is a fearfull thing to fall into the 'hands of the living God. O let not your patience (I 'hope it is no more all this while) be interpreted a Con- 'nivence, and your Conuivence be taken for a Toleration, 'it may be the Kingdoms ruine, but it will be your ſin.

'[a] Fathers and Brethren, how will ye call this keeping of 'Covenant with God? Had we a Parliament of Apoſtate 'Julians, of whom it is reported, that at what time he o- 'pened the Temples of the Heatheniſh Gods, he ſet o- 'pen the Chriſtian Churches; call'd home all the Chri- 'ſtians whom he had baniſh't, both Orthodox and Here- 'tick, and gave them (as we call it) Liberty of Conſci- 'ence, but as *Auſtin* more truly phraſeth it, [b] *Libertatem* 'perditionis, Liberty to deſtroy themſelves; for that was 'his

[a] *Ser. before the Com: Feb. 19. 1645. p. 25.*

[b] *Aug. Ep. 166. vid. Ammian. Marcel. lib. 22. p. 208, 209. Edit. Heu: Valeſii Defence of the Prop. calls this of Julian a brave and a Politick thing. p. 98.*

Eo modo putans Christianum nomen posse perire de terris &c.

'his Policy and end, namely by liberty of all Religions,
'to destroy the True, and the Professors thereof too. Or
'had we a Parliament of careles *Gallio's* we should not
'wonder: but for a Parliament of Christians, Protestants,
'Professors, the Choiseſt, the most active that could be
'called out of a Christian State, the like not under heaven;
'that these things should be done, and you hold your
'peace, and be able to keep your places, and not to put
'on righteousnes as a breast-plate, and the Garments of
'vengeance for your cloathing as it is said of God; this
'makes the Churches abroad to wonder what Englands
'Parliament is a doing; and all at home that love the Lord
'Jesus Christ more then their own *intereſts* and *notions*,
'to be filled with unspeakable trembling and astoniſh-
'ment, to wit, what God means to doe with this poor
'bleeding Church and State.

Ser: before the Comm: Aug. 22. 1645. p. 29.

'If you mean that England shall be turned into a wil-
'dernes, and be over-run with *Atheiſme*, *and Hereſie*, *and*
'*Prophaneneſs*, *and Blaſphemy*, you may hold your hands,
'and you need not do it long.

Ser. before the Comm: Feb. 19. 1645. p. 25.

'The Errours and Innovations under which we so
'much groan'd of later years, were but *tolerabiles ineptiæ*,
'tolerable trifles, childrens play, compared with these
'damnable doctrines, Doctrines of Devills as the Apostle
'calls them: Polygamy, Arbitrary Divorce, Mortality of
'the Soule, No Miniſtery, no Churches, No Ordinances,
'No Scripture; yea, the very Divinity of Christ and the
'Holy Ghost queſtioned by some, deny'd by others,
'And the very foundation of all these laid in such a
'Schisme of boundleſse Liberty of Conscience *viz*: Be-
'leeve what you will, and Preach whar you beleive, and
'such lawleſse separation of Churches: and all these not
'onely

'not onely whiſpered in Corners, but Preacht on the 'houſe top, yea, publiſht in *Print* before your faces with 'ſo much vitulency and impudence, that I verily beleeve 'no Age ſince the Apoſtles time could ever parallel.

'There be a Generation of men in the Land that ſtand 'up for all kind of falſe Worſhip; that every man may '*Worſhip God after his own Conſcience* or if they will not 'own it in words at length they will have it in figures: And 'if they may not, are ready, not onely to cry, but to act 'Perſecution, and that to purpoſe: for while they cry Per-'ſetution *gladio oris* the are ready to act perſecution *ore* 'gladii, I pray God it may never be engliſh'd.

Sermon before the Commons May 26. 1647. p. 25

M. *Joh. Lightfoot Ser: before the Comm: Aug. 26. 1645. p. 30. Lond. printed for And. Crook at the Green Dragon in Pauls Ch: yard. 1645.*

'There is a great talke of, and pleading for *Liberty of* 'Conſcience, for men do in matters of Religion, as Iſrael 'did in the booke of Judges, whatſoever ſeemeth good in 'their own eyes; and how that proved there, there are 'ſad ſtories that relate: I ſhall not goe about to deter-'mine the queſtion, whether the Conſcience may be 'bound or not, though for mine own ſatisfaction I am re-'ſolved it may, and do hold it a truer point in Divinity 'that *errans conſcientia liganda*, then *ligat*, but certainly 'the *Devill* in the *Conſcience* may be, nay he muſt be 'bound or elſe you act not according to that vigour that 'Chriſt hath put into your hands: nor according to that 'exactneſſe that Chriſt requireth at your hands it is true 'indeed which is ſo much talked of, that Chriſt alone muſt 'reigne in the Conſcience, but it is as true alſo, that he 'doth ſo by the Power that he hath put into the hands of 'the Magiſtrate, as well as by his word and ſpirit.

a) M. *Tho: Watſon before the Com: Decem 27. 1649. p. 17. Lond. Printed for Ra. Smith at the Bible in Cornhil 1649.*

'If Conſcience be a ſufficient plea, the Papiſt will come 'in for a Childs part. Conſcience muſt have a Rule, it 'binds onely *virtute præcepti*, by vertue of a precept. If

Mr. Hughes Serm: before the Com: May 26. 1647. p. 34. Lond. Printed for John Rothwell at the Sun & fountain in Pauls Ch: yard.

'Conſcience againſt the Word. *Deponenda eſt talis Conſcientia.* Get conſcience better informed. I muſt ſay that 'the *Toleration* of all things muſt be a deſtructive principle 'to the State or Church where ever it be allowed. Experience hath ſhew'd us no leſſe in Kingdomes and Churches Called by Gods name. Theſe are onely ſuggeſted 'which need a larger Treatiſe to ſtate fully. Ye Servants 'of Chriſt, take heed of yeelding to the pretences of Conſcience, the Devill and not Chriſt hath his Throne 'there; And no ſtronger hold for him than Conſcience if 'he once take it Chriſt will not ſuffer him to ſhelter there, 'therefore ye may not; ſo much as in you lyeth.

Doubt. 'Doe not other States, as ſome of the united Provinces 'tolerate all theſe Hereſies, and protect them, and yet

Sol: 'they proſper? who more? I deſire not to deal with other 'States, unles I might do them good, I am now only called 'to our own, yet others being made exemplary, a word in 'ſoberneſſe and truth may not offend. I ſuggeſt onely theſe 'thoughts.

1. Can any man ſay, that proſperity is a ſign peculiar unto Truth? then let Rome come in and ſpeake more than 'any for outward proſperity.

2. 'Are not ſpirituall wickeneſſes as odious to God 'as carnall? and are not theſe Hereſies ſuch, which God 'condemnes as workes of the fleſh inconſiſtent with the 'Kingdome of Chriſt?

3. 'Hath God made an end yet of viſiting Nations for 'the ſinnes of them? when God hath done judgeing were 'a better time to urge this Example then now. I pray 'God the evill day may not over take thoſe States; the 'good Lord cauſe the Cup of trembling to paſſe by them 'and purge their iniquities peacebly. But I am preſſed in

Spirit

'Spirit to say God hath not spared such State Polities,
'which have sought their own rise by the ruine of God and
'his Truth. Witnesse *Jeroboam* the son of *Nebat* who
'made Israel to sin. And he bids sin that doth not hinder
'it when he can ---Gods Truth, my beloved, and not
'mans example must be the Rule --- if Heresies yet must
'be, let us mourne for what wee cannot help; it is a mi-
'serable ne cessity when not allowed; it will be rejoycing
'in iniquity, either for State or Church willfully to to-
'lerate.

'Though God hath given us glorious victories over M. Ed: Ca-
'our enemies, yet the Churches of Christ ly desolate lamy Ser: be-
'Church reformation is obstructed, Church-Discipline fore the Ld
'unsetled Church Divisions increased. The famous Mayor Jan.
'City of London is become an Amsterdam, Sepera- 14. 1645.
'tion from our Churches is countenanced *Toleration* is p. 5.
'cryed up, Authority asleep. ---- It would seem a won- Ser. before
'der if I should reckon how many seperated *Congregations* the Lords
'or rather Segregations, there are in the *Cities*: what Dec. 25.
'*Churches* against *Churches* &c: ---- the Lord Knows 1644. p. 13.
'that I mention these things with a sad heart. Divisions ut supra p.
'whether they be Ecclesiasticall or *Politicall* in *King-* 4.
'*domes*, *Cities*, and *Families*, are infallible causes of ruin
'to *Kingdomes*, *Cities and Families*.

'Hereby the hearts of People are mightily distracted, p. 14.
'many are hindred from Conversion, and even the God-
'ly themselves have lost much of the power of Godlinesse
'in their lives. I say the hearts of People mightily di-
'sturbed, while one Minister preacheth one thing as a
'truth of the Gospell, and another Minister preach-
'eth the quite contrary with as much Confidence as
'the former.

'If Divisions be so destructive to *Kingdomes, Cities and*
'*Families?* this reproveth those that are the Authors and
'Fomenters of these Divisions that are now amongst us.
'These are the incendiaries of England. If he that
'sets one house on fire deserveth hanging, much more
'they that set a whole Kingdome on fire. If he that
'murders one man must be put to death, much more
'he that murders three Kingdomes: Marke them, (saith
'the Apostle) *Rom.* 16. 17.) that cause Divisions and
'offences contrary to the Doctrine which yee have
'Learned and avoid them as the greatest enemies of
'England. These are like the Salamander that can-
'not live but in the fire of contention. These are of a
'Jesuiticall spirit. And no doubt the heads and hands of
P. 33. 'the Jesuits are in all our Divisions. Take heed of the
'Land-destroying opinion of those that plead for an illi-
'mited toleration of all Religions, even of Turkisme
'Judaisme &c: The Lord keep us from being poisoned
Mat. 12. 25. 'with such an Error! * This Text riseth up against it. for
Every King- 'it will divide a Kingdome against it selfe. It will rend it
dome divi- 'into a thousand pieces. It is a Doctrine directly contrary
ded against 'to your late Oath and Covenant. A Doctrine that over-
it selfe is 'throweth all Church Government, bringeth in Confusi-
brought to 'on, and openeth a wide doore unto all irreligion and
Desolation. 'Atheisme: For at the same doore that all false Religions
'come in, the true Religion will quickly get out, and if it
'be as good for a man to live where nothing is lawfull,
'as where all things are lawfull: surely it is every way as
'uncomfortable to live where there are all Religions, as
'where there is no Religion at all.

P. 37. 'It is your Duty (Right Honourable) whom God
'hath betrusted with great power, to suppresse these Di-
visions

'visions and Differences in Religion, by your Civil Autho-
'rity, as farre as you are able, least you be accessary un-
'to them. For God hath made you *Custodes utriusq;* Ta-
'*bulæ*, Keepers not of the second table only (as some
'fondly imagine) but of the first Table also, and not on-
'ly Keepers, but *vindices utriusq;* *Tabulæ*, Punishers also
'of those that transgress against either of them, for you
'are the Ministers of God for good, and Revengers to exe-
'cute wrath upon him that doth evill *Rom.* 13. 4. and
'God hath deputed you for the punishment of evill doers,
'and for the praise of them that do well. 1 *Pet.* 2. 19.
'There be some that would blot out halfe your Commis-
'sion, and restraine this good and evill, to civill good and
'to evills only against men. But this is against that gene-
'rall Rule, *Non est distinguendum, ubi Lex non distinguit.*
'Where the Law doth not distinguish, there must not we
'distinguish. Tell me I beseech you, shall it be lawfull
'for Magistrates to punish those that destroy mens bodies,
'but not those that destroy mens souls? Shall they be
'blamed for suffering men to draw people away from o-
'bedience to the Laws of the Land, and to themselves,
'and not also for suffering men to draw away people from
'the truth of the Gospell, and from the ways of God,
'such as *Hymenæus* and *Philetus*, who overthrow the
'faith of some, and their words eate as a Canker? shall
'Christian Magistrates take up the Maxime of *Tiberius*,
'*Deorum injurias Dis curæ esse?* Let God himselfe take
'care to vindicate himselfe from injuries committed a-
'gainst God? as for mee, I will (just like *Gallio*) take
'care of none of these things. Can Christian eares endure
'such Language? Doth not God propheſy, *Isaiah* 49.
'23. That in the New Testament Kings shall be our Nur-

'ſing Fathers, and Queens our nurſing Mothers? And
'how can a Chriſtian Magiſtrate diſcharge that duty a-
'right if he hath not power from God, to puniſh thoſe
'that would poyſon the ſoules of his weake children with
'Hereſies and ſoule deſtroying opinions?

Object. 'Will you allow the Magiſtrate to Tyrannize over
Anſw: 'mens Conſciences. By no meanes. But I believe it is
'the duty of Magiſtrates to keep men from infecting their
'Subjects with ſoule deſtroying Errors. If thou haſt an
'Hereticall Opinion, have it to thy ſelfe, and the Ma-
'giſtrate will not; nay, cannot meddle with thy Private
'Conſcience. But if thou laboureſt to infect others with
'thy Grace-deſtroying Opinions, I doubt not but the Ma-
'giſtrate is bound to keep thee from ſpreading thy infecti-
'on to the undoing of the Soules of his Subjects if he may
'lawfully ſhut up a man that hath the Plague upon his bo-
'dy that he may not infect others, why not the man that
'hath the Plague of Hereſie upon his Soule, that ſo he
'may not deſtroy the ſoules of Thouſands. Shall a maſter
'in a family have power to put away a Servant that is tain-
'ted with a groſſe opinion, and yet not be called a Ty-
'rant over that Servants Conſcience? and ſhall not the
'cheife Magiſtrate of a Kingdome have power to put out
'of his Kingdome (at leaſt to ſhut up from doing hurt)
'one that is his Subject and polluted with blaſphemous
'Hereticall Idolatricall Opinions?

'Is not the Kingdome the Magiſtrates houſe and
'family?

Ser: before the Comm. Oct. 22. 1644 p. 26. 'This is a certaine Rule, That all the Sins of the King-
'dom which are committed by your connivence or allow-
'ance are the Parliament ſins, and they call for a Parlia-
'ment Repentance. And therefore I beſeech you ſearch and

'try

'try your hearts, and consider how far you are accessary 'to the sins of the Kingdome, that so you may be wrought 'up, not only to a personall, but a Parliament humilia- 'tion. And if it doth appear, that you have taken more 'care in setling your own Liberties, then in setling of Re- 'ligion: if you have taken more care to build your own 'houses then Gods house, this is a crying *Sin*; and this 'makes you accessary to a thousand Sins that are commit- 'ed in the Kingdome. Againe, if you do not labour ac- 'cording to your duty, and according to your power, to 'suppress the Errors and Heresies, that are spread in the 'Kingdome; all these Errors are your errors, and these 'Heresies are your Heresies, and they are your *Sins*, and 'God calls for a Parliamentary Repentance from you for 'them this day; You are the Anabaptists, and you are the 'Antinomians, and it is you that hold *That all Religions are 'to be tolerated* &c. And these are your Errors if they spread 'by your *Connivence*. For the *Sins* of the Sons of old Ely 'are imputed to old Ely himselfe. And when the People 'of Israel had prophaned the Sabbath, *Nehemiah* con- 'tended with the Nobles of Judah for suffering them, and 'tells them, that it was they that did prophane it; be- 'cause they suffered the People to prophane it, *Neh.* 13. '17.

M. *Ric. Baxter Holy Commonwealth. Addition to Pref. Prop. 6. Lond. printed for Tho: Underbil at the Anchor and Bible in Pauls Church yard* 1659.

'It was none of the Old cause that the People should 'have *Liberty* and the Magistrate should have *no Power in 'all* matters of Gods Worship, faith and Conscience.

'And as it is not the Old Cause, so it is not a 'Good cause.

'For first, it contradicteth the expresse Revelation of the 'will of God, in the holy Scriptures. Moses had to do in 'matters of Religion as a Magistrate; and so the ruling

Elders

'Elders of Israel that assisted him, And so had the Kings 'of *Israel* and *Judah*, as is well known insomuch that in 'Asa's dayes they Covenanted to put him to Death that 'would not seek the Lord God of Israel. 2. it tendeth to 'the ruine of the Commonwealth: and therefore it is no 'good cause. How God was provoked by Aarons Calfe, 'and by his Sons, that offered strange fire which the Lord 'commanded not *Lev.* 10. & whatwas the effect, and what 'benefit the Calves at Dan and Bethel brought to Israel 'and Jeroboams house, and the high places, and other 'Errours about worship, brought to the Princes and Peo-'ple of Judah wee need not particularly recite.

'Law and Providence are quite changed, if Tolerati-'on of false Worship and other abuses of Religion, tend 'not to the ruine of the Commonwealth.

'If Magistrates must give Liberty for all to propagate 'a false Religion, then so must Parents and Masters also: '(for their Coerceive power is rather lesse then the Ma-'gistrates then more; andthey are no more Lords of faith 'or Conscience) But *if all* Parents and Masters should 'give such a Liberty, it would be a crime so horrid in the 'nature and effects, as I am loath to name with its pro-'per Titles.

'A *pari*: it tendeth to the Destruction of an Army, to 'give liberty to all men to do their worst to draw them to 'Mutinies and Rebellion: it tends to the ruine of families 'that all have liberty to do their worst to tempt the Sons 'to Theft and drunkennesse, and the Wife and Daughter 'to whoredome: it tends to the Destruction of the Com-'monwealth if there be liberty for all to perswade the 'the People to Sedition and Rebellion: and therefore it 'must tend to the destruction of the Church, and mens

'souls

'ſouls and conſequently of the Commonwealth in the 'cheiſe reſpects, if all have leave to do their worſt to 'preach up infidelity, Mahometaniſme, Popery, or any 'falſe Doctrine or Worſhip, againſt the great and neceſſa-'ry Truths.

'I leave it therefore to the judgement of all men that 'are not faſt aſleep in their ſecurity, and utterly unac-'quainted with the advantages of the Papiſts, whether this 'deſigne of engageing the Magiſtrate by a fundamentall 'conſtitution, not to meddle with matters of faith and 'VVorſhip, but leave them all to Chriſt alone, be not the 'preſent ſetting up of Popery in England and the deliver-'ing all the fruit of our labours, Prayers and victories in-'to the Papiſts hands.

'*Obj.* But Liberty for Popery and Prelacy is ſtill ex-'cepted.

'*Anſw:* by whom? --- But if there had been an excepti-'on againſt Popery put in, it would have been to little 'purpoſe, as long as a generall Rule is laid down that 'condemneth that exception. For if it be the ſtanding Rule, 'that matters of Religion and faith, and all matters of 'VVorſhip are out of the Magiſtrates power: to ſay then, '*that Popery ſhall be excepted from Liberty*, is to ſay the Ma-'giſtrate ſhall (intrude into the proper Office of Chriſt) 'to reſtraine the Papiſts.

a 'VVell, ſeeing theſe things are ſo; That ſin will find 'out *us*; let this be the uſe wee make of it, to be careſull 'to find out *it*; and to begin with that firſt.

'This is that which lyes upon us all: But eſpecially '(to ſpeake a word in Seaſon) upon thoſe which have the 'Government of Kingdomes and Commonwealths com-'mitted unto them. Theſe had need to find out ſin more

a *Mr Tho: Horton Ser: before the Houſe of Peers. Dec. 30. 1646. Lond. printed by F. Neile for Sam: Gellibrand at the Brazen ſerpent in Pauls Ch: yard. 1646. p. 35.*

P. 36. 'especially, for the safety and wellfare of that State, which 'they have the ordering, and manageing of.

'First, their own Personall Sins.

P. 37. & 38. 'Secondly they are to find out also the sins of the 'Kingdome. I have already administer'd some help in this 'performance by the hint of those Sins before mention'd 'all which I humbly desire may be taken into serious Con-'sideration, and especially (which grows so much upon us 'and which threatens so much evill to us) the Sin of *Li-'bertinisme* and *Toleration* which is the ring-leader of all 'the rest and involves all others, with it, O that this should 'ever be once mentioned amongst us here in *England*, 'who have enjoyed so much of the Gospell of Truth as 'wee have done; derived to us from our Godly fore-fa-'thers, sealed to us by the blood of the Martyrs, prosecut-'ed with so many Blessings, and victories, and Gratious 'successes both of former and latter times, to the admi-'ration both of Enemies and Friends; is this the fruit and 'issue of all that God hath done for us? and do all over-'tures of Reformation come to this? Surely God cannot 'but take it very ill from us, that we should but incline 'and leane hereunto; As he said to David of his building 'of the Temple; Thou didst well that it was in thine heart 'and accordingly was well pleased with him. So will he 'say to us of our conrrary carriage; That it is ill that 'it is in our heart; if so be, it be come so far, as 'I hop it is not. What? when we have so much appear-'ed against Popery and Superstition, shall wee now begin 'to think of Indifferency and Toleration? Certainly Its 'but a sorry exchange of a Bad Religion for none. Al-'though indeed it will be no exchange, but rather a fur-'ther Confirmation: Toleration of all other Errours doth

'but

'but ſtrenghten Popery amongſt the reſt; which will at 'leaſt think ſo well of it ſelfe as to come in for a Childs 'part.

'There is a Generation who look for much at your 'hands, and yet ask nothing, I mean by way of humble 'Petition. When they find you, or themſelves in ſuch a 'poſture, as that they cannot be denied, it may be you 'may heare of them. Beſides the many looſe, prophane, 'and ſcandalous Miniſters, there are a new ſort riſen a-'mongſt us, who have thruſt themſelves into the Lords 'Vineyard. Its no leſſe then Perſecution (ſo they com-'monly give out) to deſire that their ſuſpitious Opinions 'may be examined according to the word of God, and 'they commanded to forbeare the publiſhing and ſpread-'ing of them for the preſent. There be many dangerous 'Books abroad, dangerous at leaſt, Ile ſay no more.

Mr. *Lazar. Seaman Ser: before the Comm: Sep.* 25. 1644. *Lond. printed by E. G. for J. Rothwell at the Sun in Pauls Church-yard.* 1644. *P.* 41.

Liberty of Conſcience.
The bloody Tenent
The compaſſionate Samaritan
John Baptiſt.

'Conſider alſo *a* his failings and beware of them, 1. 'he had many Wives, even ſeaven hundred Wives, Prin-'ceſſes, and three hundred Concubines, *b* let not us have 'as many Religions. There's ſome Analogy between the 'one and the other. 2. There was in his daies firſt a 'Connivance at Idolatry, then open Toleration, and with-'all Apoſtacy, theſe Wives turned away his heart after 'other Gods; *v.* 4. he built an high place for *Chemoſh* the 'Abomination of *Moab*, and for *Molech* the Abominati-

P. 44.
a Solomons.
b 1. *Kings* 11. 3.

'on of the Children of *Ammon*, and likewiſe did he for 'all his ſtrange wives, *v.* 7, 8. Obſerve the Gradation, 'firſt Connivance, then open Toleration, herewithall Apo- 'ſtacy.

Mr. Mathew Newcomen Ser: before the Parliament Sept. 12. 1644. Lond. printed for Ch: Meredith 1644. p. 31.

'No Reformation of Religion now: now nothing will 'ſatisfy ſome, but a *Toleration of all Religions, and all O-* 'pinions: Church-Government, Diſcipline is to ſome a 'fiction, to others Tyranny, and Perſecution. Ah Bre- 'thren, this is a Provocation, and will be a Provocation, for 'this God may turne us into the Wilderneſſe againe.

'Wee are growne beyond Arminianiſme, Brow- 'niſme, Anabaptiſme; we are come (I meane many 'among us) to down-right Libertiniſme. There are

p. 36. 'two Opinions, which if encourag'd (and they are en- 'courag'd if connived at) will open a doore to Turciſme, 'Judaiſme, Atheiſme, Polytheiſme, any monſter of O- 'pinion. The one is. That every man is to be left to the 'Liberty of his own Religion, an opinion contended for 'by the bloody Tenets, Iohn Baptiſt, Liberty of Conſci- 'ence, An opinion moſt pernicious and deſtructive, as to 'the ſoules of men, ſo to the Common-weale of the 'Kingdome.

'*Libertas illa quidlibet credendi* (ſaith Gerard) *nihil a-* 'lind quam *Libertas errandi &c.* That Liberty of beleeving 'what men will (or of holding what faith they pleaſe) 'is no other then a liberty of erring, and of erring in a mat- 'ter that concernes the eternall Salvation of the Soule, 'wherein to erre, cannot but be moſt dangerous and de- 'ſtructive ---- Diverſity of Religion diſ-joynts and diſ- 'tracts the minds of men, and is the Seminary of perpe- 'tuall hatreds, jealouſies, Seditions, warres, if any thing 'in the world be, and in a little time, either a Schiſme in

the

'the State begets a Schisme in the Church, or a Schisme
'in the Church, begets a Schisme in the State. That is,
'either Religion and the Church is prejudic'd by Civill
'Contentions, or Church controversies and disputes about
'Opinions breake out into Civill Warres. *Men will at*
'*last take up Swords and Speares, instead of Pens: and defend*
'*by Armes, what they cannot do by arguments.* Once for all it
'is the Preservation and Reformation of Religion which
'you have Covenanted to endeavour, and not a Liberty of
'Opinion; that will consist with neither. It is the Extir-
'pation of Heresie and Schisme that you have Covenant-
'ed: which if to be connived at, why doth the Apostle
'reprove the Corinthians for their Schisme, so much? and
'why doth our Lord Jesus commend the Angell of the
'Church of Ephesus, for trying those which said they were
'Apostles, and were not? And why is the Angell of the
'Church of *Thyatira* reproved for suffering that woman *Je-*
'*zabel* who called her self a Prophetes, to teach and seduce:
'if once wee come to this, that any man be suffered to
'teach what he pleaseth, to seduce whom he list, to be of
'what faith, or Religion seemes good in his own eyes,
'farewell Covenant, farewell Reformed Religion, farewell
'the Peace and Glory of England, if that day once come.
'But you (Right Honourable) I hope better things of you
'though I thus speake. I hope while you live, and sit in
'Parliament, this shall never be. It is not usual, nay, it is not
'possible that they which love God sincerely, should de-
'sire to cherish differing Religions: for it is most certaine
'he that admits contrary Religions, believes neither of
'them.

Serm: at Pauls Feb. 8 1646. Lond. printed for Ch. Meredith 1646. p. 14.

'But then the question will be, Seeing there will be
'difference of judgement, and Opinion while wee are upon

P. 14. 'earth, then how, or how far is this difference of judgement 'to be permitted? how or wherein may Christians differ 'from one another in judgement, and yet ought to be to- 'lerated and born with?

Anſ. 'This is my Brethren a very grave and difficult Queſti- 'on, and to me conſidering how many places there are 'wherein the holy Ghoſt calls upon us to endeavour to 'be of one mind, of the ſame mind, and of the ſame judg- 'ment; it is eaſier to tell you, wherein we may now differ 'in judgement, and wherein differences in judgement 'may not be *tolerated* then to tell you wherein they 'may.

'Firſt therefore I ſay that as an abſolute unity in judge- 'ment, that we ſhould all be of the ſame mind in all things 'is ſcarce to be atttained in this life, though it be to be 'endeavoured, ſo an Univerſalll and abſolute Liberty of 'judgement, for every man to differ when he pleaſeth, 'and in what he pleaſeth, to be of what Opinion and faith 'he will, is not to be endeavoured, if it might be attain'd, 'nor is it to be tolerated or permitted. I know no war- 'rant, no pretence of warrant for it in all the Booke of 'God: Scripture no where ſaith, Let every man be of 'what opinion, and of what faith he pleaſeth, let every 'man be left to his own judgement.

'Particularly, Liberty of Opinion or judgement is 'not to be granted, or indulged, in ſuch things as are in- 'jurious to God, aud deſtructive to the ſoules of men; 'nor wherein the Difference of judgement and opinion 'will neceſſarily and unavoidably, *ex natura rei* produce 'a rent and Schiſme in the Church of Chriſt. 1 *Cor.* 1.10. 'Now I beſeech you Brethren, by the name of our Lord 'Jeſus Chriſt, that ye all ſpeake the ſame thing, and that

'there

'there be no Diviſions among you: but that ye be per-
'fectly joyned together in the ſame mind, and in the ſame
'judgement, *Rom.*10.17. I beſeech you Brethren marke
'them that cauſe Diviſions and Offences among you, con-
'trary to the Doctrine that you have receiv'd & ------
'what? Tolerate them? no, avoid them, *Gal.* 5. 12. I
'would they were even cut off that trouble you. Nothing
'can be clearer then theſe Scriptures are, againſt the To-
'lerarion of all Doctrines, and particularly of thoſe that
'trouble, rend, divide the Church.

'But (to ſpeak a little to the Poſitive) if there be a La- P. 18.
'titude, and a Liberty of judgement left, it is firſt in ſuch
'things as are not clearly and poſitively laid down in
'Scripture, and therefore are not of the Fundamentalls,
'and eſſentialls of Faith and Worſhip, for there is for
'theſe, clear and undoubted Light in Scripture.

'Secondly, it is in things that are of private and ſingle
'practice, and not of open converſe, or Church-fellowſhip
'and Communion. And yet even in theſe things, this Li-
'berty is not to be aſſumed, at leaſt, not to be practiſed
'without much tenderneſs and circumſpection.

'Firſt care muſt be had of keeping thoſe Opinions
'wherein we differ from others, private to our ſelves, not
'troubling or perplexing the Conſciences of others with
'them. This is the injunction *Rom.* 14. 22. Haſt thou
'Faith? have it to thy ſelfe before God. The Faith there
'ſpoken of, is a particular perſwaſion, touching the free
'uſe of all creatures, and the Liberty of all dayes. And
'this Faith, this perſwaſion was according to the truth
'(as is clear by the Apoſtles Argumentation in that chap-
'ter) yet ſaith the Apoſtle, Haſt thou Faith? have it to thy
'ſelfe before God: doe not ſay, I am fully perſwaded of

'my

'my liberty, and therefore I ought to profess it, and hold
'it out in my practice, whatever become of others; it is
'the truth of God, and I must hold it forth: No saith the
'Apostle, have it to thy selfe. And if a man who hath a
'private opinion in *re media*, must keep it to himselfe,
'though it be a truth, much more must they whose opi-
'nions are false and erroneous. Certainly there is scarce
'any difference of judgement so small, and in it selfe in-
'considerable, but the divulging and propagating of it
'may prove very dangerous and pernitious, and in the e-
'vent intolerable.

'Suppose a man should be of this Opinion, that it is
'unlawfull to eat things strangled, or blood: if such a man
'keep his Opinion to himselfe, and make it a rule only to
'his own practice: let him enjoy it till he can be other-
'wise informed, and perswaded in his Conscience. But
'if he will now goe publish this Opinion, and intangle the
'Consciences of others; and seeke to draw disciples after
'him, and make a party, and cause division and dissension
'amongst the People of God;

'This is not to be tolerated; Private persons of a diffe-
'ing judgement, if they live quietly, frequent the publick
'Assemblies of Worship, and are not discerned to disturb
'the peace either of *State* or Church, by any secret un-
'derminings, are to be tolerated, in hope of their conversi-
'on, and for publicke peace sake. But if these men shall
'begin to spread their errours in publicke, to invegle and
'draw others to them, to beguile the simple, and so
'to trouble the publicke peace, they are to be re-
'strained

P. 21. 'Had all that professe the Gospell in England, made
'Conscience to be of the same mind, and the same judge-
ment

'ment with their Brethren, and the reſt of the Churches
'of Chriſt, as far as *poſſibly*; and where they cannot,
'where there is a neceſſity of differing, had they made
'Conſcience to keepe their differences from appearing in
'Publick, to have their private opinions and faith to
'themſelves, and not intangle the weake with their doubt-
'full Diſputations; forbeareing to judge or deſpiſe thoſe
'that are not of their opinion, loving them ſtill as Brethren,
'not cenſuring them as profane, Antichriſtian, fighters
'againſt God, men that will willfully ſhut their eyes a-
'gainſt the Light; had theſe things (I ſay) beene attented
'to, on all hands, our breaches had never beene ſo great
'as now they are, nor ſhould the lovers of truth and Peace
'have had ſo much cauſe to lament them.

'But where is the fault you will ſay? True it is there P. 40.
'are diviſions, ſad diviſions, danger threating diviſions a-
'mong us, but where is the fault? I know there are many
'that lay all the fault upon thoſe whom they call Presby-
'terians, and ſay it is their rigour, and their pride and am-
'bition, their Spirit of Dominion that is the cauſe of
'all theſe diviſions; Thus ſay the *Antinomians*; and thus
'the *Separatiſts*, and thus the *Anabaptiſts*, and thus the o-
'thers ſay. Now the Lord judge between us and
'them, and let his people that heare judge this day.

'Who are they that divide in judgement from all the
'Reformed Churches of Chriſt in the world, that have
'Opinions and judgements differing from the Opinions
'& judgements of all the Reformed Churches? we or the
'*Anabaptiſts*? we or the *Separatiſts*, we or the ----? Poſſi-
'bly they will all ſay, they are of the ſame Opinion with
'the Reformed Churches in fundamentalls, as well as we:
'and their differences, are but *in minutioribus*. Now ſup-

'poseing this to be true (as it may be in some of them) 'why then do they transgresse the Apostles rule? why do 'they not if that it be in matters of lesser moment wherein 'they differ from us, why do not they keep their opinions 'private, and have their faith unto themselves before God 'why do they upon so small differences (if the differences 'be so small) withdraw from Communion with us and 'the rest of the Churches, and gather themselves into 'distinct and separate Churches, ----- their holding one 'head & one faith, doth not excuse them from being guilty 'of breach of Unity and downright Schisme, so long as 'they hold not one body, one baptisme *χίσμα sive διχοστασία, 'est cum alii aliis &c.*: Schisme or division (saith he) is this 'when men are so addicted to some men; or to some out- 'ward rites, that though they do agree in the cheife points 'of Religion, yet they are estranged in their minds, and 'engage themselves into parties and factions: Now who 'are they, that though they professe to agree with us in 'Doctrine have yet made a secession, withdrawne them- 'selves gathered Churches, engaged Parties?

Beza annot. in 1 Cor. 1. 10.

'Consider and give sentence.

'Who are they that have most broken the band of 'Love? There is great fear what the Presbeterians will do if 'once they get power into their hands; but in the meane 'time what do others? who are they that brand their Bre- 'thren with the Title, Proud Time-servers, Prelaticall, 'Tyrannicall, Antichristian? And what is this lesse then 'Persecution?

'Who are they that have beene fartheſt from conde- 'scending to their Brethren for peace and union sake? 'were it fit, I could say something of this, yea much: I 'could tell you much hath beene yeelded and much more

'would

'would be yeelded, yea almoſt any thing, but that one 'thing that would lay a foundation of perpetuall Diviſion 'and diſ-union in families, Church, Kingdome? VVho are 'they that profeſſe an utter impoſſibility of reconciliation 'or union, and plead for nothing but *Toleration, Toleration* 'and ſome for *Toleration* in the utmoſt Latitude, to *Papiſts*, '*Jews*, *Turkes* the very artifice whereby the *Arminians* in '*Holland* ſought to gaine a party, and ſtrength unto them 'ſelves? Reſolve theſe Queſtions, and they will reſolve 'you who are moſt guilty of theſe Diviſions.

'By a Declaration ſet forth above Thirty years agoe, 'King *James* (of famous memory) was pleaſed to let the 'World know, not only how ill he reſented, and how 'much he deteſted the *Vorſtian*, and *Arminian* Doctrines, 'then newly borne and in their ſwadling-cloaths: but al-'ſo how ſollicitouſly he interpoſed with the States Ge-'nerall of the United Provinces againſt their admittance 'of *Vorſtius* into the place of *Divinity* Profeſſor of *Leiden*, 'or into their Country; And that he might decline the 'envy of being in *aliena Republicâ curioſus*, he bears him-'ſelfe upon that common rule *paries cum proximus ardet*, 'when a neighbours houſe is on fire, it concernes all in the 'Neighbour-hood to look about them, this vigilancy con-'demnes our (I know not what to call it, I wiſh no worſe 'might be ſaid then) inſenſiblenes and ſecurity. For 'what were thoſe ſparkes at that time ſmoaking in a re-'mote corner in compariſon of that fire which now flames 'forth at every corner of our houſe, blown up by that 'αὐτονομία, or liberty of all Religious, which may be juſt-'ly called, the Golden Calfe of theſe times, whereunto 'many are not unwilling to contribute their ſtrength & Po-'licy, and whoſe Birth-day, they would not fear to call *fe-*

M. *Richard Vines Ser. before the Com: March* 10. 1646. *Lond. print. for Abel Roper.* 1647 p. 1.

'ſtum *Jehovæ*, an acceptable day unto the Lord. Are not 'the errors which are riſe amongſt us, either by infecting 'perſons of Place and Quality, grown into that boldnes? 'or by carrying away, *Barnabas* alſo crept into that cre-'dit? or by ſpreading farre & wide, riſen to that ſtrength? 'that they do face, if not ſeem able to put into danger of 'rowting, our common faith, Publick Worſhip, authori-'zed Miniſtry, long and much expected, and promiſed 'Reformation. This to the common Enemy, is the Cape 'of good hope; the ſound part are afraid, leaſt the Truth 'ſhould come to beg for poor quarter, and be led Cap-'tive, following the Chariot of triumphant Liberty, ſome 'think that Epiſcopacy in his Pontificalibus, may by this 'means be retrived, and recalled from exile, to which it 'was ſentenced by the Covenant, many that are as diſtant 'in their Opinions as the two Poles, yet moveing upon 'one axeltree, or tyed together by the tayles of common 'Intereſt, doubt not but by laying their ſtockes together, 'they ſhall be able to bid faire for a *Toleration*.

'And that we might not be left alone to wonder at our 'ſelves, our ſympathizing Brethren abroad do wonder alſo 'That we ſhould be made the common Sewre to receive 'the Garbage of other Churches, and that their ſtincking 'ſnuffes ſhould be allowed Candleſticks here in Eng-'land.

'In this ſad poſture of things, all mens eyes have beene 'upon the Parliament, and every one ſaith, Is there no 'Balme in Gilead? Is there no Phyſitian there? why then 'is not the health of the Daughter of my People recove-'red?

a 'Endeavour vigorouſly to compound our Differences 'in Eccleſiaſticall concernments. Alas, alas, my heart 'akes

a M. *Simeon Aſh Serm. before the Lords Feb.* 26. 1644. *Lond. printed for Edw. Brewſter* 1645. *p.* 32.

'akes, becauſe of out breaches. Let mine eyes run down 'with tears night and day, and let them not ceaſe, for the 'Virgin Daughter of my People is broken with a great 'breach, with a very grievous blow, *Jer.* 14. 17. What 'Factions, and Fractions, what Schiſmes and ſeparations, 'what Rents and Diviſions are in this poore, diſtracted di-'ſtreſſed Church of England? how ſhould either King-'dome or Church divided ſtand? God forbid, but tender 'reſpect ſhould be had to tender Conſciences. But (Right 'Honourable) I beſeech you take heed, leaſt under that 'pretext, you think of Tolerating all Religions amongſt 'us. Such Liberty (I am afraid) would uſher in Liberti- *p.* 62.
'niſme, and haſten our deſolation.

'It is commonly replied in Pulpits, in Preſſes, That Mr. *James Cranford Serm. before the L. Mayor Feb.* 1. 1645 *Lond. printed for Char: Greene* 1646. *p.* 11.
'a Toleration of all conſciences, even Antichriſtian, would 'be a Soveraign remedy to cure all diſſentions, and 'an effectuall means to compoſe the Wars of Chriſtendom: 'all the blood that hath for ſo many yeares been ſhed, is 'charged upon the reſtraint of this licentiouſneſſe ignorant-'ly or maliciously termed Perſecution.

'I anſwer, it is beſides my purpoſe to diſcuſſe this 'queſtion of Toleration, onely for the preſent I enquire 'Firſt; Would theſe men that ſo hotly defend it grant 'that *Toleration* (if they had power in their hands) to others 'which they deſire for themſelves? I doubt it. The 'Arrians did ſometimes ſeeme as earneſt enemies to Per-'ſecution as theſe men; yet when they had Authority on 'their ſide, they raiſed Perſecution againſt the Ortho-'doxe, more terrible then the heathen Emperours againſt 'the Chriſtians which the Churches of the Eaſt moſt *Binii Tom.* 1. *conc. p.* 686.
'grievouſly complained of.

'Athanaſius at large deſcribeth, and haveing ſpoken 'much

'much of their inhumane and more then belluine cru-
Epist. ad Solicar. 'elty against all Sexes, all Ages, both living and dead con-
'cludes, that he had said lesse then their inhumanity was
'because it exceeded all expression.

'The Donatists did ordinarily plead for *Toleration*, and
'seemed the most inveterate enemies to all disturbance
'for Conscience sake; yet when under the Apostate Julian
Con: lit. Petil. l. 2. c. 82 'they had gotten power, who can declare (saith *Austin*)
Optat: cont. Parm. l. 2. 3. 'what havock they made of the Orthodoxe? All *Africa*
'was filled with blood and desolation; men were rent ma-
'trons dragged, infants slaughtered, women with child
'miscarried, none were secure in their houses, the
'wayes were not safe for travellers; the letters of them
'that boasted to be the Captains of the Saints were ter-
'rible to all. Are our men led by another Spirit? Sure I
'am, that one of them, that with most earnestnesse, or
'impudence pleads for *Toleration*, was lately of another
'mind in the case of Familists and *Antinomians* in *new-*
'*England*.

P. 13. 'Secondly would such *Toleration* conduce to the esta-
'blishing of peace in the Commonwealth? hath it ever
'done it? Possible it is, that the equality of Powers may
'perswade each Party for a Season to suppresse their in-
'ward rancour; can *Toleration* take it away, so that it shall
'not breake out upon sensible advantages by the increase
'of strength? let the experience of former Ages, and pre-
'sent times teach this.

'Errour may Tolelate Errour, *sævis inter se convenit ursis*
'but can darkenesse agree with light? or *Wolves* with
De præscrip. cont. Haret. c. 41. '*Sheep*? *Tertullian* observes concerning *Hereticks* of old,
'they agreed well enough one with another; for though
'they differed in private opinions, yet they joyned in one

'opposing

'opposing of truth. You persecute (saith *Austin* of the 'Donatists) where you are able; where you persecute not, 'you are not able to doe it, restrained by the feare of 'Laws, or envie, or the multitude making resistance.

'I have been long upon this point; but I will conclude 'it, with that solemn Embassie, which the Orthodox Fa- 'thers, Assembled in Councell at *Sirmium*, sent to the 'Emperour *Constantius*: I have insisted the longer, that 'it might appear to all, that the Toleration of Errour, is 'not a way to Peace, as some men pretend, but to disor- 'der and confusion: And yet I am not an enemy to Peace, 'but a friend to Truth, and Holiness, without which, no 'Man shall see God. *Athan. de Syn. Arim. & Seleve.*

'Ministers ought now to be intent to the errours of the 'times, both in Doctrine and Practise, and observe what 'is the proper work of the day, and Preach accordingly; 'taking heed of being guilty of sinfull silence, whilest 'Christ and his Truth suffers. We have too many wounds 'with which we have been wounded, in the house of our 'friends: many Ministers have and doe undoe us; some 'by their totall silence, others by speaking too favourably 'of the Sects, and too much daubing; 'tis high time now 'to speak out, when the Truth of God, the Faith once 'delivered to the Saints, more pretious then our lives, is 'almost lost, three Kingdomes almost ruin'd, and all the 'reformed Churches in their Truth and Peace, hazarded, 'they that can now be silent, well contented, and let the 'Wolves come freely and not barke, they deserve to be 'accounted dumb dogs, Let therefore, all Godly Ortho- 'dox Ministers, who would not have all run to ruine, stir 'up themselves, and lift up their voices like Trumpets, 'stand no longer looking on, as idle spectators, or halting *A serious & passionate Admonition to the Clergy, in the words of M. Tho: Edwards in his Gangræn: part: 1. p. 84 Lond. print. ed for Ralp. Smith at the Bible in Cornhill 1646.*

'between

'between two; for he that is not now with God in his 'cauſe is againſt him; and he that gathereth not ſcatter-'eth ---- And that Miniſters in our times may be a means 'to prevent and ſuppreſſe the Errours, *Hereſies and* 'Schiſmes, they muſt not onely often preach againſt them, 'but they ſhould ſet themſelves againſt all the ways by 'which Errours are come in, & are farther comeing in up-'on us, & oppoſe them by Preaching & writing; as Lay-mens Preaching, the Gathering of *Churches*, and above all a 'Toleration, for that would be an open doore, at which all 'kind of *Hereſies* would come in, and no man could keep 'them out: and therefore if Miniſters will witneſſe for 'Truth and againſt Errors, they muſt ſet themſelves in 'a ſpeciall manner againſt a *Toleration*, as the principall 'inlet to all *Hereſie* and Error; And if a *Toleration* be 'granted all preaching will not keep them out: for as it 'hath been anſwered, the Patrons of Images (who plead 'let them ſtand, but Preach againſt the Worſhipping of 'them) that if they ſtand, Preaching will not take away 'all the danger; tis not ſufficient to keep the People from 'all Idolatry; ſo ſay I in this caſe. If a Toleration be 'granted, the Devill will be too hard for us, though we 'Preach never ſo much againſt them. A Toleration will 'undoe all. Firſt bring in Sceptiſme in Doctrine, and 'looſenes of Life, and afterwards all Atheiſme.

'The Patrons of Error, becauſe they cannot at firſt 'plead for ſuch and ſuch Doctrines *in terminis*, and yet 'hold them, and would have them propagated, therefore 'they plead for a Toleration, which once being granted, 'they will come in then of courſe: O let the *Miniſters* there-'fore oppoſe Toleration, (as being that by which the Di-'vell would at once lay a foundation for his Kingdom to all

'Gene-

' Generations) witneſſe againſt it in all places, poſſeſſe the
' Magiſtrate of the evill of it, yea, and the People too,
' ſhewing them how if a Toleration were granted, they
' ſhould never have peace in their Families more, or ever
' after have command of Wives, Children, Servants: but
' they and their Poſterities after them are like to live in
' diſcontent, and unquietneſſe of mind all their dayes. --I
' might ſhew how the Paſtors of the Reformed Churches p. 87.
' (namely thoſe who were ſtars of the Firſt Magnitude)
' were againſt the Toleration of Anabaptiſts, Libertines
' and other Sectaries in their time, and what they did and
' writ againſt it; as *Calvin*, *Zuinglius*, *Peter Martyr*, *Philip*
' *Melancthon*, *Zanchius*, *Beza*, *Knox*, *Bullinger*, *Muſculus*, p. 88.
' --- As alſo how in *England* in *Queen Elizabeths days*,
' learned Biſhops and Godly Miniſters were againſt the
' ſuffering of many Religions in this Kingdome: as Biſhop
' *Jewel* Biſhop *Babington* Biſhop *Bilſon*, Mr. *Cartwright* &
' Mr. *Perkins*, who in his learned workes on *Revel*: 2. 20.
' ſpeakes thus. Every man is not to be left to his own
' Conſcience; to teach and hold what Doctrine he will,
' But all ſuch men or women as teach erroneous Doctrine
' by the Government of the Church are to be reſtrained p. 91.
' ---- Did I ſay *the Arch Biſhops*, *Biſhops*, *Deanes*: *Doctors*,
' *Court-Chaplains*, and *Biſhops-Chaplains*, (for there were
' ſome of all theſe ſorts oppos'd) hazard the favour of
' King, Nobles, great Courtiers the loſſe of all their Pre-
' ferments *Arch-Biſhopricks*, *Biſhopricks Deaneries*, great
' liveings to withſtand a *Toleration*: And ſhall the Miniſters
' of our times ſuffer a *Toleration* of all Sects to come in
' upon us, in a time when the greateſt Reformation is pre-
' tended that ever was in this Kingdome, and a Parliament
' ſitting, and be either wholly ſilent or oppoſe faintly; be

'afraid of displeasing some great man, of hazarding a lit-
'tle estate and liberty? was the Lukewarme Angel whom
'God hath cast out of this Church, for not being zealous
'enough, yet so zealous as to hazard all against a *Tolera-*
'*tion* of *Popery*? And shall the *Presbyterians Orthodox*
'Godly Ministers be so cold as to let *Anabaptisme*,
'*Brownisme*, *Antinomianism Libertinisme*, *Independency*,
'come in upon us, and keep in a whole Skin? Certain-
'ly the Bishops and their Chaplains shall rise up in judg-
'ment against the Ministry of this Generation, who ap-
'peared against the mind of the King, Councell, and so
'powerfull a faction as was for Popery, and the *Toleration*
'of it in those dayes, if they be silent or mealy mouthed,
'besides the shame and dishonour of it here, before the
'Churches abroad, and good men at home, who will lay
'all the blame upon the Ministers, and say, Wee may
'thanke them for this, for dealing no more freely, nor
'faithfully with the Kingdom, crying out an unworthy A-
'ssembly, an unworthy Ministry in City and Country, to
'sit still, and suffer all these Errors and poysonous Prin-
'ciples, in Books, Sermons, to come in upon us, and to
'passe unquestioned.

O for a *Burgesse*, a *Calamy*, a *Case*, a *Baxter*, an *Edwards* &c. to write *Preach*, &c.

'O for some *Gabriel Powells*, *Downams*, *Abbots* &c:
'to write, preach, remonstrate, protest against the Errors
'and wayes of these times. Tis want of courage and speak-
'ing out hath undone us; and 'tis onely boldnesse and
'freedome in speakeing, to declare particularly such
'books come forth, such Sermons preached, such practices
'plaid such persons preferred and suffered, such partiality
'used &c: in reference to the Sectaries, that must reco-
'ver us; theres no way to put a stop to things, and save all
'from ruine, but present courage and Heroick resolution,

and

'and lets ſpeake out, and ſuffer no longer a company of 'giddy cunning ſelfe ſeeking Sectaries, to betray the truth 'of God, and to abuſe and undoe two Kingdoms --- Lets 'therefore fill all Preſſes, cauſe all Pulpits to ring, and ſo 'poſſeſſe Parliament, City, and whole Kingdome againſt 'the Sects, and of the evill of Schiſme and a Toleration, 'that wee may no more heare of a Toleration, nor of Se-'perated Churches being hatefull names in the Churche 'of God. *AMEN, AMEN.*

THus far, theſe Famous Divines, whoſe very words I have tranſcribed, and that faithfully; never adding ſo much as one ſyllable of my own, unleſs in the Margin, where I have ſometimes taken a little Liberty.

I do much hope (upon a ſerious peruſall) you will confeſs theſe *Teſtimonies* both pertinent and convincing; and therefore I might here take occaſion to conſult my own eaſe, and your pa-

tience, but becauſe (as I have found by ſad experience) *prejudices* are ſtrong, and evill *habits* (which have been long in contracting) are not ſuddainly removed, (as an effectuall *means* [through Gods bleſſing) of your farther conviction) I ſhall intreat your peruſall of theſe following *Authorities*.

A LETTER

OF THE

Presbyterian Miniſters in the Citty

OF

LONDON.

Preſented the Firſt of Jan. 1645. *to the*

Reverend Aſſembly of

DIVINES,

Sitting at Weſtminſter by Authority

of Parliament,

AGAINST

Toleration.

Tolerance

To our Reverend, Learned, and Religious Brethren, the Prolocutor, and the reſt of the Divines Aſſembled, and now ſitting at Weſtminſter, by Authority of Parliament: Theſe preſent.

Reverend and beloved Brethren,

WE are exceedingly apprehenſive of the deſirableneſs of our Churches Peace, and of the pleaſantneſs of Brethrens Unity, knowing that when Peace is ſet upon its proper Baſis, *viz*: Righteouſneſſe and truth, it is on of the beſt Poſſeſſions, both delectable and profitable: like *Aarons* ointment, and the dew of *Hermon*. It is true by reaſon of different lights, and different ſights among Brethren there may be diſſenting in Opinion; yet, (a) *why ſhould there be any ſeperating from Church-Communion*? The Churches Coat may be of diverſe colours, yet, why ſhould there be any rent in it? Have wee not a Touchſtone of Truth, the good word of God; and when all things are examined by that word, then that which is beſt may be held faſt; but firſt they muſt be known, and then examined afterward. If our diſſenting Brethren after ſo many importunate intreaties would have been perſwaded (either in zeale to the truth, or in ſincere love to the Churches peace, and unity

a) *What is the keeping conventicles or private meetings but ſeparating from our Church-communion.*

nity among Brethren, or in respect to their own reputation by faire and ingenious dealing, or (b) *in conscience to their promise made with the Ministers of London now five years since*, or any such like reasonable consideration) at last to have given us a full narrative of their Opinions, and Grounds of their Separation, wee are perswaded they would not have stood at such a distance from us as now they doe: But they chose rather to walke by their own private lights than to unbosome themselves to us their most affectionate Brethren; and to set themselves in an untroden way of their own, rather than to wait what our Covenanted Reformation, according to the word of God and (c) *examples of the best reformed Churches* would bring forth, But the offence doth not end here, it is much that our Brethren should separate from the Church, but that they should endeavour (d) *to get a warrant to Authorize their Separation from it, and to have Liberty (by drawing members out of it) to weaken and diminish it, till (so far as lies in them) they have brought it to nothing; this wee thinke to be plainly unlawfull; yet this we understand is their present desigue and endeavour.* Wherefore (Reverend Brethren) haveing had such large experience of your zeale of Gods glory, your care of his afflicted Church, your earnest endeavours to promote the compleat Reformation of it, and of their ready concurrence with us in the improvement of any meanes that might be found conducible to this end; we are bold to hint unto you these our ensuing Reasons against the Toleration of Independency in this Church.

1. The Desires and endeavours of Independents for a Toleration, are at this time extreamly unseasonable and preproperous: for,

I. The

b) *Yet the Ministers of this perswasion made as little conscience of their Subscriptions, Promises, yea, Oaths of Canonicall Obedience to their respective Diocesans.*

c) *Shew us the example of one reformed Church which alloweth her Ministers libertynot to use her established Rits and Ceremonies.*

d) *This is plainly our Brethrens desigue and endeavour at this time.*

I. 'The Reformation of Religion is not yet perfected 'and settled amongst us, according to our Covenant. And 'why may not the Reformation be raised up at last, to 'such purity, and perfection, that truly tender Consci-'ences may receive abundant satisfaction, for ought that yet 'appears?

2. It is not yet known, what the Government of the 'Independents is, neither would they ever yet, vouchsafe 'to let the World know, what they hold in that point, 'though some of their Party, have been too forward to 'challenge the *London Petitioners as led with blind Obedi-'ence, and pinning their soules upon the Priests sleeve*, for de-'siring an establishment of the Government of Christ, be-'fore there was any Modell of it extant.

3. We can hardly be perswaded, that the Indepen-'dents themselves (after all the stirs they have made a-'mongst us) (e) *are as yet fully resolved about their own 'way, wherewith they would be concluded*, seeing they pub-'lish not their modell (though they are nimble enough 'in publishing other things) and they profess Reserves, 'and new Lights, for which they will (no doubt) expect 'the like Toleration, and so *in infinitum*, it were more 'seasonable to move for Toleration, when once *they are 'positively determined how far they mean to goe, and where they 'mean to stay.*

II. Their desires and endeavours, are unreasonable, and 'unequall in divers regards.

1. 'Partly becaus no such Toleration, hath hitherto 'been established (so far as wee know) in any Christi-'an State by the Civil Magistrate.

2. (f) 'Partly, *because some of them have solemnly pro-'fest, that they cannot suffer Presbytery; and answerable here-*

'unto

e) *The Presbyterians (although often pressed thereunto) will not declare wherewith they would be all concluded, how far they mean to goe, and where to stay in their desires of Toleration, and condescention.*

f) *It's notorious* Presbytery *would not in the late times tolerate* Episcopacy.

'unto is their practise in those places where Independency pre-
'vailes.

(g) To grant indulgence unto a few, would offend many more of all Parties.

3. 'And partly because (g) to grant to them, and not to 'other Sectaries, who are free borne as well as they, and have 'done as good service as they to the Publick (as they use to 'plead) will be counted injustice and great Partiality; but to 'grant it unto all, will scarce be clear'd from great impie-
'ty.

III. 'Independency is a Schisme.

Why may not Independents, and all other Sectaries, desire the same favour, in case they provide Readers or Churches.

1. (h) 'Independents do depart from our Churches, 'and so acknowledg'd by themselves.

2. They draw and seduce our Members from our 'Congregations.

3. (i) *They erect separate Congregations, under a separate* 'and undiscovered Government.

(k) 'They refuse Communion with our Churches in 'the Sacraments.

5. 'Their Ministers refuse to Preach among us as Of-
'ficers.

(h) Ye al ready do, & (in case your Toleration be granted) will draw our members from our Congregations, which ye acknowledge true Churches.

6. 'Their Members, if at any time they joyne with us 'in hearing the Word and Prayer, yet they do it not 'as with the Ministeriall Word and Prayer, nor as acts of
'Church-Communion.

(l) 'Now we judge that no Schisme is to be Tolera-
'ted in the Church * χίσματα 1 *Cor*: 1.10. 1 *Cor*: 12.25.
'* διχοστασίας *Rom*: 6. 17. with 1 *Cor*. 3.3. *Gal*: 5.20.

IV. (m) 'Many mischiefes will inevitably follow upon

(i) Ye do in effect set up Separate Churches. (k) Ye receive not the Sacraments (except some few) in our Churches, but at private meetings, * Schismes. * Divisions. (l) No Schisme is to be Tolerated, as ye grant. But Presbytery is a Schisme Now, as much as Independency was by you declared to be Then. Therefore, (according to your own grounds) it is not to be Tolerated. (m) The same would follow if Presbytery were Tolerated.

'this

'this Toleration, and that both to Church and Common-
'wealth.

First to the Church, as

1. 'Causeless and unjust revolts from our Ministry and
'Congregations.

2. 'Our Peoples minds will be troubled, and in danger to
'be subverted, as Acts 15.24.

3. 'Bitter heart-burnings among Brethren, will be fo-
'mented, and perpetuated to Posterity.

4. 'The Godly, painfull, Orthodox Ministry, will be dis-
'couraged and despised.

5. The life and power of Godliness will be eaten out by fri-
'volous disputes, and vaine janglings.

6. The whole course of Religion in private Families, will
'be interrupted and undermined.

7. Reciprocall Duties between persons of neerest and dea-
'rest Relations will be extreamly violated.

8. The whole work of Reformation, especially in Disci-
'pline and Government will be retarded, disturbed, and in
'danger of being utterly frustrate and void, whilest every per-
'son shall have liberty, upon every triviall discontent at Pres-
'byteriall Goverment and Churches, to revolt from us, and
'list themselves in separated Congregations.

9. 'All other Sects and Heresies in the Kingdome will be
'encouraged to endeavour the like Toleration.

10. All other Sects and Heresies in the Kingdome will
'safeguard and shelter themselves under the wings of Indepen-
'dency, and some of the Independents in their Books, have o-
'penly avowed, that they plead for Liberty of Conscience as well
'for others, as for themselves.

11. And the whole Church of England, in short time will
'be swallowed up with destruction and confusion. And God is

'not the Author of confusion but of peace. 1. Cor: 14. 33.

'Secondly to the Commonwealth for.

1. 'All these mischiefs in the Church will have their pro-
'portionable influence upon the Commonwealth.

2. 'The Kingdome will be wofully weakned by scandalls
'and Divisions; so that the enemies of it, both domesticall and
'forreign, will be encouraged to plot and practice against it.

3. It is much to be doubted, lest the power of the Magistrate,
'should not onely be weakened, but even utterly overthrowne,
'considering the principles and practices of Independents, toge-
'ther with their compliance with other Sectaries, sufficiently (a)
'knowne to be Anti-Magistraticall.

(b) V: 'Such a Toleration is utterly repugnant and in-
'consistent with that solemne League and Covenant, for
'Reformation and defence of Religion, which not only
'both houses of Parliament, but also persons of all sorts
'in both Kingdoms of England and Scotland, have sub-
'scribed, and with hands lifted up to the most high God
'have sworne: (a) which Covenant likewise, both you,
'and we, and those that most earnestly pursue the esta-
'blishment of Toleration, have made (or should have
'made) *in the presence of almighty God, the searcher of all*
'*hearts with a true intention to performe the same, as we shall*
'*answer at that great day, when when the secrets of all hearts*
'*shall be discloſed. for*

1. 'This is opposite to the Reformation of Religion, accord-
'ing

a) *And are not Presbyterian principles known to be so too.*

b) *And as inconsistent with other Oaths imposed by Lawfull Authority, which that was not.*

a) *Which Oaths have been taken by most of the chief sticklers for Toleration, and with a true intention (it was hoped) to performe the same.*

'ing to the word of God, and the example of the best reformed 'Churches, Article 1.

2. (n) 'It is destructive to the three Kingdomes neareſt 'conjunction and uniformity in Religion and Government, which 'might lead us and our Poſterity after us as Brethren to live 'in faith and Love Art. 1.

(n) The Toleration of Presbytery is no les destructive to the conjunction and uniformity of all the three Kingdomes then Independency.

3. (o) 'It is plainly contrary to that extirpation of Schiſme 'and whatſoever ſhall be found contrary to ſound Doctrine, 'and the power of Godlineſſe, which we have ſworne ſincerely, 'really, and conſtantly to endeavour without reſpect of per- 'ſons.

4. (p) 'Hereby we ſhall be involved in the guilt of other 'mens ſins, and thereby be endangered to receive of their 'Plagues Art. 2.

5. It ſeems utterly impoſſible (if ſuch Toleration ſhould be 'granted) that the Lord ſhould be one, and his name one in the 'three Kingdomes. Art, 2.

(o) Seeing Presbytery is as much a Schiſme from Epiſcopacy, as Episcopacy or Independency was from Presbytery, why do they now, in ſtead of extirpation, deſire the Toleration of it, contrary to your Covenant.

6. 'This will palpably hinder the Reformation of Reli- 'gion inevitably divide one Kingdome from another and 'unhappily make factions and parties among the People con- 'trary to this League and Covenant; of which evill offi- 'ces, whoſoever ſhall be found guilty, are reputed in the 'Words of the Covenant (q) Incendiaries, Malignants,

(p) Toleration of Schiſme rendreth Magiſtrates and Miniſters acceſſary to the Errours, Sins, and Deſtruction of ſeduced and deluded People. (q) The Toleration of deformity, even in little Matters, ſometimes cauſeth factions and parties amongſt the People. Let Us have a care we be not Incendiaries, or evill Inſtruments for Sacrilegious ſpirits to work by, ill affected as well to Presbytery as Epiſcopacy.

'*Malignants and evill Instruments, to be discovered, that* 'they may be brought to publick triall, and receive condigne 'punishment. *Art.* 4. & 5.

'These are some of the many Considerations, which 'make deep impressions upon our spirits, against that 'great *Diana* of Independents, and all the Sectaries so 'much cryed up by them in these distracted times, *viz.* 'A Toleration a Toleration. And however, none should 'have more rejoyced then our selves in the establishment 'of a Brotherly, Peaceable, and Christian accommoda-'tion: yet this being utterly rejected by them, we can-'not dissemble how upon the fore-mentioned grounds, 'we detest and abhor the much endeavour'd Toleration. 'Our Bowels, our Bowels are stirred within us, and we 'could even drowne our selves in Teares, when we call 'to mind, how long, and sharp a travell this Kingdome 'hath been in for many years together, to bring forth that 'blessed fruit of a pure and perfect Reformation; and 'now at last after all our pangs, and dolours and ex-'pectations, this reall and through Reformation, is in dan-'ger of being strangled in the Birth by a lawlesse Tolerati-'on, that strives to be brought forth before it.

'Wherefore (Reverend and Beloved Brethren) wee 'could not satisfy our selves, till we had made some dis-'covery of our Thoughts unto you about this matter, not 'that we can harbour the least jealousy of your zeale, fi-'delity, or industry in the opposing, and extirpating of 'such a root of gall and bitternes, as Toleration is and 'will be, both in present and future Ages; but that we 'may what lies in us, endeavour mutually to strengthen 'one anothers resolutions, against the present growing e-

'vills,

'vills, and that our Conſciences, may not ſmite us ano-
'ther day for ſinfull ſilence, or ſluggiſh deficiency in any
'point of Duty, tending to the glory of Chriſt, Honour
'of the Truth, Peace of the Church, Perfection of Refor-
'mation, Performance of our Covenant, and Benefit of
'preſent and ſucceeding Generations.

From Sion-Colledge
Lond. Decemb.
18. 1645.

Subſcribed by **Us** *your affectionate Brethren, and fellow-labourers in the work of the Miniſtry, to whom Truth and Peace is very precious.*

The Judgement of King JAMES and His Privy-Councill against

Toleration.

Transcribed verbatim out of Judge Crooks *Reports. Term: Mich: Anno* 2. Jacobi *parag.* 13. *Part.* 2. *p.* 37.

MEmorandum, that by command from the King, 'All the Justices of England, with diverse of 'the Nobility *viz.* The Lord *Ellesmere* Lord 'Chancelor, the Earle of *Dorset* Lord Trea-'surer, Vicount *Cranbourne* Principall Secretary, the 'Earle of *Nottingham* Lord Admirall, the Earles of '*Northumberland*, *Worcester*, *Devon*, and *Northampton*, 'the Lords *Zouch*, *Burghley*, and *Knowles*, the Chancel-'lor of the *Dutchy*, the Arch-Bishop of *Canterbury*, the 'Bishop of *London*, *Popham* chief Justice, *Bruce* Master 'of the *Rolls*, *Anderson*, *Gawdy*, *Walmesly*, *Fenner*, *Kings-'mill*, *Warberton*, *Savill*, *Daniell*, *Yelverton*, and *Snigg*, 'were assembled in the Star Chamber, where the Lord 'Chancelor, after a long Speech made by him, concern-'ing Justices of Peace, and his Exhortation to the Justices 'of Assize; and in discourse concerning Papists and Puri-

'tans, Declaring how they both were disturbers of the 'State, and that the King intending to suppress them, and 'to have the Laws put in execution against them; Deman-'ded of the Justices their Resolution in three things.

'First, Whether the Deprivation of Puritan Mini-'sters by the High Commissioners, for refusing to 'Conforme themselves to the Ceremonies appointed by 'the last Canons was Lawfull? Whereto all the Justices 'answered.

'That they had conferred thereof before, and held it to 'be lawfull, Because the King hath the Supream Eccle-'siasticall Power, which he hath Delegated to the Com-'missioners, whereby they had the power of Deprivation, 'by the Canon Law of the Realme, and the Statute of 1. 'Eliz: which appoints Commissioners to be made by the 'Queen, doth not confer any new power, but explaine and 'declare the ancient power. And therefore they held it 'cleare, That the King without Parliament might make 'Orders and Constitutions for the Government of the 'Clergie, and might deprive them, if they obey'd not. 'And so the Commissioners might deprive them. But 'they could not make any constitutions without the King, 'and the divulging of such ordinances by Proclamation is 'a most gratious Admonition; And for as much as they 'have refused to obey they are lawfully deprived by the 'Commissioners *ex Officio* without Libell *Et ore tenus* 'convocati.

'Secondly, Whether a Prohibition be grantable against 'the Commissioners upon the Statute of 2 *H.* 5. if they do 'not deliver the Copy of the Libell to the Party, whereto 'they all Answered, That that Statute is intended where 'the Ecclesiasticall Judge proceeds, *Ex officio & ore tenus*.

Thirdly

'Thirdly Whether it were an offence puniſhable, and 'what puniſhment they deſerved, who framed Petitions 'and collected a multitude of hands thereto, to pre-'fer the King in a publicke cauſe as the *Puritans* had 'done, with an Intimation to the King, That if he de-'nyed their Suite, many Thouſands of the Subjects would 'be diſcontented? Whereto all the Juſtices anſwered, that 'it was an offence finable at diſcretion, and very neere to 'Treaſon and Felony in the puniſhment, for they tended 'to the raiſing of Sedition, Rebellion and diſcontent a-'mong the People: To which Reſolution all the Lords a-'greed and then many of the Lords declared.

'That ſome of the *Puritans* had raiſed a falſe Rumour 'of the King, how he intended to grant a *Toleration* to Pa-'piſts: which offence the Juſtices conceived to be heinous-'ly finable by the Rules of the Common Law, either in the 'Kings Bench, or by the King and his Councill: or now 'ſince the Statute of 3. H. 7. in the Star-Chamber. And 'the Lords ſeverally declared how the King was diſcon-'tented, with the ſaid falſe Rumour, and had made but 'the day before a Proteſtation unto them, That he never 'intended it, and that he would ſpend the laſt drop of 'blood in his body before he would do it; and prayed 'that before any of his Iſſue ſhould maintaine any other 'Religion then what he truly profeſſed and maintained, that 'God would take them out of the World.

VOTES &c.

OF THE

Honourable Houſe of

COMMONS *Feb.* 5. *&c.* 1662.

Upon Reading his Majeſties Gracious *Declaration and Speech &c.*

Die Mercurii 25. *Feb.* 15. *Car. R.*

Reſolved &c. *Nemine contradicente,*

That the humble Thanks of this Houſe, be returned to his Majeſty, for his Reſolution to maintaine the Act of Vniformity.

Reſolved &c.

That it be preſented to the Kings Majeſty, as the Humble Advice of the Houſe, That no Indulgence be granted to the diſſenters from the Act of Vniformity.

Moſt Gratious Soveraigne.

THe Knights, Citizens, and Burgeſſes of the Commons houſe of Parliament, did with great joy receive your Maje-

'most Gratious Speech, at the opening this Seſſion of Par-
'liament: And being thereby invited to conſider of their
'Declaration of the Twenty ſixth of December laſt, they
'have with all Sobriety, Duty, and Affection, examin'd
'the grounds thereof, and do by me preſent unto your Ma-
'jeſty their moſt hearty Thanks for the ſame, and humble
'Advice thereupon; both which, I do beſeech your Ma-
'jeſty, that you will vouchſafe me to deliver in their own
'words.

'May it pleaſe your moſt excellent Majeſty,

'Wee your Majeſties moſt Dutifull and Loyall Sub-
'jects, the Knights, Citizens and Burgeſſes of the Houſe of
'Commons in Parliament Aſſembled, haveing with all fi-
'delity and obedience conſidered of the ſeverall matters
'compriſed in your Majeſties late Gratious Declaration
'of the 26 of Decemb. laſt, and your moſt gratious Speech
'at the beginning of this preſent Seſſion.

'Do in the firſt place for our ſelves, and in the names
'of all the commons of England, render to your ſacred
'Majeſty, the Tribute of our moſt hearty Thankes for that
'infinite grace and goodneſs; wherewith your Majeſty
'hath been pleaſed to publiſh your Royal intentions
'of adhering to your Act of Indempnity and oblivion,
'by a conſtant and Religious obſervance of it. And
'our hearts are further enlarged in theſe returnes of
'Thankſgivings when we conſider your Majeſties moſt
'Princely, and Heroick Profeſſions of relying upon the
'Affections of your people, and abhorring all ſort of mi-
'litary and arbitrary Rule. But above all wee can never
'enough remember, to the honour of your Majeſties Pi-
'ety, and our unſpeakable Comfort, thoſe ſolemne and
'moſt endearing Invitations of us your Majeſties Subjects

'to

'to prepare Lawes to be presented to your Majesty, a-
'gainst the growth and encrease of Popery; and withall to
'provide more Laws against Licentiousnes & impiety; at
'the same time declaring your own Resolutions for main-
'taining the Act of Uniformity.

'And it becomes us alwaies to acknowledge and ad-
'mire your Majesties Wisdome in this your Declarati-
'on, whereby your Majesty is pleased to resolve, not on-
'ly by sumptuary Laws, but by your own Royall example
'of frugality, to restrain that excesse in mens expences,
'which is grown so genetall, and so exorbitant; and to di-
'rect our endeavours, to find out fit, and proper Laws for
'advancement of Trade and Commerce.

'After all this we most humbly beseech your Majesty
'to believe, That it is with extream unwillingness and re-
'luctancy of heart, that we are brought to differ from any
'thing which your Majesty hath thought fit to propose;
'And though we do no way doubt, but that the unreaso-
'nable Distempers of mens spirits, and the many Muti-
'nies and Conspiracies which were carried on, during the
'late intervals of Parliament, did reasonably incline your
'Majesty to endeavour by your Declaration, to give some
'allay to those ill humours; till the Parliament Assem-
'bled; and the hopes of indulgence, if the Parliament
'should consent to it, especially seeing the pretenders to
'this indulgence, did seem to make some titles to it, by
'vertue of your Majesties Declaration from *Breda*. Ne-
'vertheless, we your Majesties most Dutifull and Loyall
'Subjects, who are now returned to serve in Parliament,
'from those severall parts and places of your Kingdome,
'for which we are chosen, Do humbly offer to your Ma-
'jesties great Wisdome, That it is in no sort advisable,

'that

'that there be any indulgence to such persons, who pre-
'sume to dissent from the Act of Uniformity, and the Re-
'ligion established.

For these Reasons,

'We have considered the nature of your Majesties
'Declaration from *Breda*, and are humbly of Opinion,
'That your Majesty ought not to be pressed with it any
'farther,

'Because it is not a promise in it selfe, but only a Gra-
'tious Declaration of your Majesties Intentions, to doe
'what in you lay, and what a Parliament should advise
'your Majesty to doe; and no such Advice was ever gi-
'ven, or thought fit to be offered; nor could it be other-
'wise understood, because there were Laws of Uniformi-
'ty then in being, which could not be dispensed with, but
'by Act of Parliament.

'They who do pretend a right to that supposed promise,
'put the Right into the hands of their Representatives,
'whom they chose to serve for them in this Parliament,
'who have passed, and your Majesty consented to the Act
'of Uniformity. If any shall presume to say, that a right
'to the benefit of this Declaration doth still remaine after
'this Act passed,

'It tends to dissolve the very Bonds of Goverment, and
'to suppose a disability in your Majesty and the Houses
'of Parliament to make a Law contrary to any part of
'your Majesties Declaration, though both Houses should
'advise your Majesty to it.

'We have also considered the nature of the Indulgence
'proposed, with reference to those consequences, which
'must necessarily attend it.

'It will establish Schisme by a Law, and make the
'whole

'whole Goverment of the Church precarious', and the 'Censures of it of no Moment or Consideration at all.

'It will no way become the Gravity or Wisdome of a 'Parliament, to passe a Law at one Session for Uniformity, 'and at the next Session (the Reasons of Uniformity con-'tinuing still the same) to passe another Law to frustrate 'or weaken the execution of it.

'It will expose your Majesty to the restlesse importuni-'ty of every *Sect* or *Opinion*, and of every single Person 'also, who shall presume to dissent from the Church of '*England*.

'It will be a cause of increasing *Sects* and *Sectaries*, 'whose numbers will weaken the true Protestant Professi-'on so far that it will at least be difficult for it, to defend it selfe against them: And which is yet further Considera-'ble those Numbers which by being troublesome to the 'Government, find they can arrive to an Indulgence, wil 'as their Numbers increase, be yet more troublesome, 'that so at length they may arrive to a generall Toleration, 'which your Majesty hath declared against, and in time 'some prevalent *Sect*, will at last contend for an establish-'ment, which for ought can be foreseen, may end in Pope-'ry.

'It is a thing altogether without precedent, & will take a-'way all meanes of Convicting Recusants, and be incon-'sistent with the method and proceedings of the Laws of '*England*.

'Lastly it is humbly conceived that the Indulgence pro-'pos'd will be so far from tending to the peace of the 'Kingdome, that it is rather likely to occasion great di-'sturbance. And one the contrary; That the asserting of the 'Lawes, and the Religion establish't, according to the

'Act of Uniformity, is the most probable means to pro-
'duce a settled Peace and Obedience throughout your
'Kingdome: Because the variety of Professions in Reli-
'gion, when openly divulged, doth directly distinguish men
'into parties, and withall gives them opportunity to count
'their numbers; which considering the animosities that
'out of a Religious Pride will be kept on foot by the seve-
'rall factions, doth tend directly and inevitably to open
'disturbance.

Nor can your Majesty have any Security, that the Do-
'ctrine or Worship of the severall Factions, which are all
'governed by a severall Rule, shall be consistent with the
'Peace of your Kingdome.

'And if any persons shall presume to disturb the peace
'of the Kingdome, We do in all humility declare, That
'we will for ever, and in all Occasions, be ready with our
'utmost endeavour and Assistance, to adhere to and serve
'Your Majesty according to our bounden Duty and
'Allegiance.

My Brethren,

I Have now given you my Authorities, *viz.*

1. The private Teſtimonies of twenty eminent Divines.

2. The publick Teſtimony of the Presbyterian Miniſters in the City of *London* (Sydonically) met at Sion Colledge,

3. The Authority of that Wiſe and Learned King *James* and his privy Councill.

4. The votes and Reaſons of the Honourable Commons Aſſembled in this preſent Parliament.

All which I have deſignedly rank'd in this method, that obſerving the *order* of *nature*, and beginning *ab imperfectori*, I might gradually aſcend to that which is more *perfect*; for ſuch I thinke the Reaſons of the *Houſe* will be found; (to him that dare attempt them) (*i.e.*) inpregnable and unanſwerable.

I Know not how it fares with other men, (I am no judge of their *honeſty* or *Knowledge*) but I am ſure, as to me the premiſes have appeared ſo con-

ſiderable, I ſhould think the world might ſuſpect either *my Intellectualls* or *Moralls* were *I* not *thus* apprehenſive of ſo convincing a Light

My Brethren, (that I may deal freely with you) I am perfectly amazed, and (I had almoſt ſaid) ſcandalized; that *men* ſo eminent for *learning*, ſo noted for *piety*, and (if we may beleive themſelves it being one of their grand Topickes for Indulgence) ſo conſiderable for *Policy*, I ſay that theſe *men* ſhould ſo warmely concerne *themſelves* for this *Thing* call'd *Toleration*, which (as I hope the premiſes have evinc'd) is not onely *deſtructive* both to Church & State, but alſo (which prudent men would a little conſider) ſo directly *contrary* to their former *Principles* & *Practices*.

I am very unwilling to make any unpleaſing Reflections, but 'tis the Language of the world (and I am not yet inſtructed to confute it) that, it is not a *Toleration* (however pretended, as the the moſt advantageous method, that can at *preſent* be employ'd) but a Reformation, (that is, (as ſad experience hath explained it) a totall *Extirpation* of what ever is contrary to their humours and deſignes) that each different *Partie* endeavours to eſtabliſh.

Now

Now that this may not be rejected as a ſlandering *deſigne*, onely to make you odious to *Authoritie*, (as is commonly objected) there are ſeverall Reaſons (at leaſt ſtrong conjectures) that ſeeme highly to enforce the formentioned *charge*.

I am willing to conclude; and ſhall *therefore* give you my notions in *groſſe*, leaving the Analyſis to your acuter Judgements.

There are you know ſuch things in the world, as a *jus Divinum* of ſome one Forme of Government, and a Solemne League and Covenant; both which as being directly contrary to your pretended Toleration, (had I but the leyſure or ability to improve them) might eaſily be reſolved into a Volumne of Arguments.

But leaveing this performance (if occaſion ſhall require) to the management of ſome abler Pen, permit me very calmely to beg your *Reſolution* to this following Propoſall.

Were *you* in the ſame Condition, (*i. e.*) did *you* enjoy the ſame encourageing Circumſtances, that your Adverſaries, the true Sons of the Church of England (through Gods great mercy, and the Indulgence of a gratious Prince) are at preſent favoured with; *then* lay your hands upon

your breasts, and tell me, as in the Presence of the great God that shall judge the world; Whether would you then indulge either Person or Parties, that should dissent from your established Discipline, be it Presbyterian, or Independent, or any other whatsoever: (*e.g.*) Whether would you then permit *that* Minister to preach publickly, that should *read the Service of our Church, weare a Surplise, use the Crosse in Baptisme, Kneele at the Sacrament*, &c: *and not* onely so, but the utmost of whose endeavours should be employ'd in perswading others to the like practices, telling them that the contrary (by you observed) was irreuerent and undecent, and therefore of all good Christians to be loath'd and abhor'd, I say, tell me plainly; Is it fit to grant a *Toleration* and *Indulgence* to such a Person or no? if not, then (even your selves being judges) neither is it fit to *Tolerate you*, since *your* Principles and Practices are as distant from *his* (I mean the true Son's of the Church of England) as his from *yours*, as destructive to his, as is to yours: and *it is unreasonable* (says the defender of the *London* Ministers Letter to the Assembly) *that Independents should desire that Toleration from Presbyters which they would not give*

Anti-Tolerat. p.16.

to

to Presbyters; so say I, it is unreasonable that Independents, Presbyters, or any other Sect should desire that Toleration from Episcopacy, which they would not grant to Episcopacy. *For with what face can I desire a courtesie from him, to whom I do openly professe, I would deny the same Courtesie.*

But now if you take the other member of the *Contradiction*, and say, *you would tolerate the foremention'd Person*, supposeing him otherwise of a quiet, and peaceable temper; let me then desire you further to resolve me. *Are you perswaded, That the Church of England requires any thing Sinfull as their condition of her Communon, or not?* if you say, *shee does not* (I am no little troubled to mention it, but theres no evasion) I must plainly tell you, you are no better then downright Schismaticks; for Schisme in the proper notion of it, is nothing *else*, but a *causeles Separation from that part of the visible Church of which we were members*: now there is no sufficient *cause* for such *Separation* but Sin,* it being the judgement of our best writers upon that Controversie, that nothing else could warrant our Separation from *Rome* but this; that she required as conditions of her communion, somewhat in *fide* erroneous, or in *facto* impious.

* *Unles there be something which is sinfull required as the Condition of our Communion, it appears to me to be Schisme to withdraw our selves.* Def. of Propos. p. 91.

For

But if you are perſwaded (and ſome of you have declared it) *that ſhe does require ſomething which is ſinfull, as the Condition of her Communion,* then the Caſe is cleare; the Maske falls of; and I have finiſhed my Taske; for, ſince all ſin is confeſſedly the object, not only of our hatred and *averſation,* but alſo of totall extirpation, (it being every ones duty not only to avoid Sin himſelfe, but (by all lawfull waies and methods) to hinder its Commiſſion in others) I ſhall humbly leave it to his moſt ſacred Majeſtie, and the Wiſdome of the Parliament to Conſider;

VVhether it be either Religion, or Policie, to tolerate thoſe Perſons, or Parties, which are perſwaded in their Conſciences, that it is a neceſſarie incumbent Dutie, not onely to hate and deteſt, but alſo (by all thoſe waies and methods which they themſelves ſhall think lawfull) to weaken, alter, & extirpate the ſettled Government of the Church? the which Alteration, what influence it may have upon the *State,* and how Deſtructive it may prove to his Majeſties Crown and Kingdomes, (*I* hope it is no breach of the *Act of Oblivion* to tell *you*) the experience of late *years* hath ſugeſted a very fatall conjecture.

FINIS.